بسم الله الرحمن الرحيم

"In the name of Allah, the all Gracious, the all Merciful"

ملفوظات فقیہ الامت

Malfoozaat (statements and anecdotes) of Faqeeh-ul-Ummat Mufti Mahmood Hasan Gangohi

رحمة الله عليه

Volume 2

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- For the *esaal-e-thawaab* of the entire *ummah* of Nabi ﷺ

- A humble appeal is directed to the readers to offer suggestions, corrections etc. to improve the quality of this publication in the future. May Allah Ta`ala reward you for this.
- The compiler, translators, editors, sponsors and typesetters humbly request your *du`aas* for them, their parents, families, *mashaayikh* and *azaatizah*.

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Dreams

The four types of dreams

People have reported seeing many dreams. (This was during the second ten days of Ramadhaan.) We understand from the *Ahaadeeth* that there are basically four types of dreams:

1) One sees all the events that had transpired during the day or night. A young boy will see himself playing with his friends. Whilst playing, he has the urge to relieve himself. Thus, he goes to a small stream to relieve himself, least realising that he has soiled his bed. A *banya* (*Hindu* businessman) dreams that he is weighing merchandise. An *aalim* will see himself teaching *Jalaalain Shareef* (a *kitaab* on *tafseer*). In short, if one sees a dream pertaining to an event that transpired during the day or night, such a dream needs no interpretation, as this is the effect of the environment in which he had spent his day. It is said that dreams are filled with one's thoughts and one's environment. It is very rare to come across a dream wherein the thoughts of the mind and the effects of the environment do not play a part.

Shaitaan attempts to distract a person whilst he is making *ibaadat* by instilling different types of thoughts in his mind. Thus, *Shaitaan* also plays a role in these thoughts. If this is not the case, then whilst engaged in *ibaadat*, one's gaze will fall onto the wall or an object and one will start reflecting over that which is written on the wall or object.

2) *Takhweef-minash-Shaitaan* - (nightmares): For example, a student is studying in a comfortable environment unaffected by his surroundings. *Shaitaan* will show him a dream wherein he sees that his mother is ill or his house has caught alight or someone has passed away. This is done to cause the student unnecessary distress and worry.

When one sees such a dream, he should recite:
لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيْم, spit towards his left side and make *du`aa* asking Allah Ta`ala to save him from the effects of the nightmare. There is no need to relate this dream to anyone.

3) Dreams resulting from the body's fluids which are made up of blood, phlegm, yellow bile and black bile. This also has an effect on what one sees in his dream. A person, who has surplus black bile in his body, sees things in his dream which are black in colour. He will see a black cow, a black snake, a black tree or a black mountain etc.

4) Genuine dreams: There are two types of genuine dreams namely:
(a) *`Aini* – Precise (b) *Tamtheeli* – Similes

Tamtheeli refers to the *aalam-e-mithaal* (a realm similar to earth) which exists according to the Sufis. A person's soul ascends to the *aalam-e-mithaal* where it witnesses the different scenes. One who experiences *kashf* (inspiration) and has an affiliation with the *aalam-e-mithaal* will be able to interpret dreams more accurately.

In the *dunya* (world), Nabi ﷺ was as radiant as the fourteenth full moon according to the different narrations. However, in the *aalam-e-mithaal*, Nabi ﷺ is in the form of a bright moon. In the *dunya*, one's *kitaab* has marginal notes, commentaries and translations. The similitude of an *Ustaaz's* lecture in the *aalam-e-mithaal* is that of a river of water, or a river of honey or a river of milk, which he is feeding to others. These are all similes. In *tamtheeli*, generally wealth is seen as a snake or scorpion. Many people see themselves flying and reaching the sky etc.

In Raipur, someone related that he saw himself flying in a dream. Hadhrat Raipuri رحمة الله عليه did not answer him, but instead turned his face away. He repeated himself for the second and third time. After

repeating himself several times, then only did Hadhrat reply, "Eat the chaffs of *isabgol*. The dream is a result of your upset stomach."

Interpretation of the demise of one's *shaikh*

Whilst Hadhrat Shaikh رحمة الله عليه was in London, Moulana Abdur Raheem Motala (a *khaleefah* of Hadhrat Shaikh) once came to me in a state of great worry. He had seen a dream wherein Hadhrat Shaikh had passed away and the people were confused as to where he should be buried.

I told him, "There is no need to worry. Death indicates that Hadhrat Shaikh رحمة الله عليه has travelled from Madinah Munawwarah to London. Furthermore, you have invited Hadhrat Shaikh to come here, but there is nobody whom you have brought with, to sit in Hadhrat Shaikh's *majlis* and understand what he is saying. This is the reference to the grave." He said, "*Alhamdulillah*, I was extremely worried about this."

Seeing a snake coiled around one's waist in a dream

In Makkah Mukarramah, someone enquired from me, "Hadhrat! I had seen in a dream that a snake was coiled around my waist but it did not have any fangs. What is the interpretation of this?" Hadhrat replied, "Your money belt is tied around your waist and there is no money in it." He replied, "Yes. That is true."

It is *mustahab* to carry out the good action that one sees himself doing in a dream

A student explained his dream in writing and requested that it be read out to Hadhrat. Hadhrat asked for the dream to be verbally related, on another occasion, by the student. Thus, the student related his dream and said, "You (Hadhrat) had come to our *madrasah* and conducted a *Mishkaat Shareef* lesson. I made *wudhu* with the intention of presenting myself in your lesson when suddenly my eyes opened."

Hadhrat replied, "Bring along any *kitaab* at another time and read a portion of it to me. In this way, you will turn your dream into a reality. Hence, on another occasion, he brought the *Mishkaat Shareef* and read a *Hadeeth* from it. The *Hadeeth* reported that Hadhrat Abu Khuzaimah ﵁ once saw a dream wherein he was making *sajdah* on the forehead of Nabi ﷺ. When he related it to Nabi ﷺ, he lay down and said, "Turn your dream into a reality." He then made *sajdah* on the forehead of Nabi ﷺ. (Mishkaat, vol. 2, p. 396) We learn from this *Hadeeth* that it is *mustahab* to carry out the good deed which one sees himself doing in a dream. (Mirqaat, vol. 9, p. 42)

Seeing Allah Ta`ala in a dream

Q: Is there anything to read whereby one is be able to see Allah Ta`ala in a dream?

A: I do not know. Although the *aayah*: لَا تُدْرِكُهُ الْاَبْصَارُ refers to the wakeful state, but it is still inappropriate to make an effort to see Allah Ta`ala. النوم أخ الموت (Sleep is the brother of death.) I also detest the idea of trying to find out the state of the deceased, whether in the grave or in *barzakh*. It is incorrect to disclose something that Allah Ta`ala Himself has concealed from His bondsmen. One should rather take pity on the deceased and suffice on making *du`aa-e-maghfirat* for him.

Imaam Muhammad رحمة الله عليه at the time of his demise

Someone saw Imaam Muhammad رحمة الله عليه in a dream after his demise. He asked the Imaam:

Person: How did you pass away?

Imaam Muhammad: I was contemplating over a *mas'alah* that appears in *Kitaab-ul-Mukaatab* and in the interim, my soul departed from the world.

Person: What happened thereafter?

Imaam Muhammad: He (Allah) placed His hands on my shoulder and told me, “O Muhammad! Had We wished to punish you, We would have not placed Our knowledge in your bosom.”
(It is stated in a *Hadeeth* that Allah Ta`ala will announce to the learned on the Day of *Qiyaamah* that I endowed you with My knowledge so that you may be pardoned. – Jam`ul-Fawaa’id, vol. 1, p. 22)

Person: Where is Imaam Abu Yusuf?
Imaam Muhammad: He is in an even higher position.

Person: And where is Imaam Abu Hanifah?
Imaam Muhammad: He is *fouq-al-fouq* (above all).

Disregarding the *purdah* (veil), music and television

Someone saw Nabi ﷺ in a dream and asked, “How much longer will the Muslims continue facing these hardships?” Nabi ﷺ replied, “It will continue as long as they (the *ummah*) do not abandon three things: (1) *Be-purdagi* (disregarding of *purdah*) (2) Music (3) TV.

***`Amaliyyaat - Ta`weez* and prescriptions**

Safety for children

Hadhrat Abdullah bin `Amr bin `Aas ﷺ used to write the following *du`aa*: أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَق (*I seek refuge in the complete and perfect words of Allah Ta`ala from the evil of His creation.*) and tie it around the necks of young children. He would also teach this *du`aa* to the elder children.

Safety from *jinn*

Nabi ﷺ had had asked a *sahaabi* (in whose house there lived a *jinn*) to write a letter (addressed to the *jinn*) which is known as *hirz-e-Abi Dujaanah*. Through the *barkat* (blessings) of this letter, the *jinn* left the house. This letter appears in the commentary of Al-Hisn-ul-Haseen.

(The compiler has included this *du`aa* for the benefit of the readers since it is reported to have been extremely beneficial as stated in Bahishti Zewar.) The letter is as follows:

بسم الله الرحمن الرحيم . هذا كتاب من محمد رسول رب العالمين صلى الله عليه وسلم إلى من طرق الدار من العمار والزوار والصالحين إلا طارقا يطرق بخير يا رحمن. أما بعد : فإن لنا ولكم في الحق سعة فإن تك عاشقا مولعا أو فاجرا مقتحما أو راغبا حقا أو مبطلا هذا كتاب الله تبارك وتعالى ينطق علينا وعليكم بالحق إنا كنا نستنسخ ما كنتم تعملون ورسلنا يكتبون ما تمكرون اتركوا صاحب كتابي هذا وانطلقوا إلى عبدة الأصنام وإلى من يزعم أن مع الله إلها آخر لا إله إلا هو كل شيء هالك إلا وجهه له الحكم وإليه ترجعون يغلبون حم لا ينصرون حم عسق تفرق أعداء الله وبلغت حجة الله ولا حول ولا قوة إلا بالله فسيكفيكهم الله وهو السميع العليم

Write this letter and tie it around the neck of a sick person. (Akhtari Bahishti Zewar, vol. 9, p. 90)

`*Amal* for recovering lost items

Q: It is customary amongst people that when an article is lost, they recite *Surah Yaseen* 41 times and thereafter place a knife on the second *laam* of the word وَلْيَتَلَطَّفْ (word in *Surah Kahf*). Through this procedure, the person who took the item will suffer from diarrhoea and the lost item will be located. Is this procedure correct?

A: It is incorrect to place a knife on the Qur'aan. (Thus, the entire procedure is incorrect.)

Q: Is there an alternate `*amal* for this?

A: Work out the numerical value of the lost article and recite يامعيد according to the number that has been worked out. Also, recite *Durood Shareef* seven times before and after. Thereafter, make *du`aa* in the following manner: "O Allah! This article which You have bestowed upon me has disappeared from my possession because of my incapability. Please return it to me out of Your benevolence and grace."

Another alternative is to recite the following *aayah* 119 times:

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ

Another `*amal* is to recite يَاحَفِيْظُ 119 times together with reading *Durood Shareef* seven times before and after. Thereafter, make *du`aa*.

`*Amal* for repelling *sihr* (black magic)

Someone complained of being affected by *sihr* and requested a *ta`weez*.

Hadhrat replied, "Read *mu`awwazatain* (*Surah Falaq* and *Surah Naas*) eleven times together with *Durood Shareef* seven times before

and after. Recite this every morning and evening and then blow it on yourself. There is no *`amal* more effective than this, since these two *surahs* were revealed to repel the effects of *sihr* from Nabi ﷺ."

Strengthening the memory

To strengthen the memory, one should place his right hand on the front of his head and recite يَاقَوِيُّ thrice after every *Fardh salaah*.

Searching for a lost item

To recover a lost item, perform two *rakaats Salaah* after *Esha*. Recite *Surah wad-Dhuha* in the first *rakaat* and *Surah Alam Nashrah* in the second *rakaat*. Thereafter, calculate the numerical value of the lost item and then recite يَامُعِيْدُ the number of times that has been calculated for the lost item together with *Durood Shareef* seven times before and after.

(This compiler adds that Hadhrat Mufti Sahib رحمة الله عليه once prescribed this method for a non-Muslim. He asked him to wash his face and hands before reciting it and to do it in seclusion before sleeping. From this we understand, that the *`amal* can be shown to a non-Muslim as well.)

Protection against snake bites and nightmares

For protection against snakebites and nightmares one should recite the four *quls* (*Surahs Kaafiroon*, *Ikhlaas*, *Falaq* and *Naas*), *Surah Faatihah* and *Aayat-ul-Kursi* thrice after every *Fardh Salaah* and before going to bed. Read *Durood Shareef* thrice before and after as well. Thereafter, blow on your hands and rub them your entire body.

Repelling difficulties

Someone related his difficulties and requested a *ta`weez* for ease and comfort.

Hadhrat replied, “A very effective method is to recite *Surah Faatihah* twenty-one times between the *Sunnahs* of *Fajr* and the *Fardh Salaah*. Recite *Bismillah* each time together with *Durood Shareef* eleven times before and after.”

Protection from ailments

Nabi ﷺ used to place his *mubaarak* (blessed) saliva on sand and mix it. He would then anoint the mixture on the forehead of the sick person while reciting the following *du`aa*:

بِسْمِ اللهِ تُرْبَةُ أَرْضِنَا بِرِيْقَةِ بَعْضِنَا يَشْفِيْ سَقِيْمَنَا بِإِذْنِ رَبِّنَا (In the name of Allah Ta`ala, sand mixed with saliva will cure our sick with the permission of our *Rabb*.)

Success in examinations

A student complained of failing in his examinations.

Hadhrat replied, “Continuously recite: رَبِّ إِنِّيْ مَغْلُوْبٌ فَانْتَصِرْ (Oh my Rabb! I am overpowered. Therefore, assist me.)”

`Amal for pregnancy

If both spouses are healthy, but are unable to bear offspring, the wife should boil three eggs after taking a bath on the day her monthly menses terminates. Thereafter, peel them and write this verse on the first egg: وَ السَّمَآءَ بَنَيْنٰهَا بِاَيْدٍ وَّ اِنَّا لَمُوْسِعُوْنَ *(And We have created the skies and We are All Encompassing)*. The husband should then eat it.

Write on the second egg: وَ الْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ *(And We have made the earth as a carpet and how well do We lay it out)*. This should be eaten by the wife.

Then write on the third egg: وَ مِنْ كُلِّ شَیْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ *(And We have created pairs of everything so that you will understand)*. This egg should be eaten by both the husband and wife.

Thereafter, they should share the bed and *Insha-Allah* the wife will bear offspring.

My *ta`weez* does not oppose other *ta`weez*

Someone requested a *ta`weez* for an ailment.
Hadhrat addressed Moulana Ebrahim Sahib, "Give him *ta`weez* number twenty-one."
Thereafter Hadhrat said, "Everything now has numbers; buses, trains, *fatwas*, names and even *ta`weez*." Moulana thereafter handed over the *ta`weez* and asked, "Hadhrat! Does the sick person have to remove the *ta`weez* which he was previously wearing?" Hadhrat replied, "My *ta`weez* does not oppose any other *ta`weez*. He may continue wearing the other *ta`weez* if he wishes."

Safety from being transferred

Q: The government has transferred me to another area where I am undergoing great difficulty. I wish to return to the place where I was originally residing, but the government does not want to accept my request. Could you please prescribe a *ta`weez* for me?

A: I have stopped writing *ta`weez*. However, recite يَا بَاعِثُ twenty-one times daily after *Zuhr Salaah*.

Restlessness of the heart

Q: I am continuously in a state of uneasiness. I do not experience any contentment and ease.

A: Recite *Surah Alam Nashrah* seven times with *Durood Shareef* seven times before and after. Thereafter, blow over your entire body. *Insha-Allah* you will be relieved of this uneasiness.

Dispelling worries

Q: Could you prescribe a *du`aa* to dispel worries?

A: After performing *Esha Salaah*, remain seated facing the *qiblah* in the state of *wudhu* and recite *Durood Shareef* 500 times. *Insha-Allah*, all your worries will be dispelled.

Q: Is the under-mentioned practice for repelling worries authentic?
In the first *rakaat* after reciting *Surah Faatihah*, one reads the following one hundred times:
لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ فَاسْتَجَبْنَا لَهٗ وَ نَجَّيْنٰهُ مِنَ الْغَمِّ وَ كَذٰلِكَ نُـْۨجِي الْمُؤْمِنِيْنَ

In the second *rakaat*, one recites the following 100 times after *Surah Faatihah*: اَنِّيْ مَسَّنِيَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ.

In the third *rakaat* after *Surah Faatihah*, one will recite the following 100 times: وَ اُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ.

Lastly, in the fourth *rakaat* after *Surah Faatihah*, one will read: حَسْبُنَا اللّٰهُ وَ نِعْمَ الْوَكِيْل نِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْر.
After completing the *Salaah*, one should go into *sajdah* and read the following 100 times: رَبِّ إِنِّيْ مَغْلُوْبٌ فَانْتَصِر.

A: This does not appear in the Qur'aan or in the *Hadeeth*. However, it is possible that it was the practice of a pious predecessor. Nevertheless, I do not have any knowledge of these types of practices.

Paying off debts

Q: I have many debts to settle. Please make *du`aa* for me.
A: It appears in Sunan-ut-Tirmizi, (vol. 2, p. 196) that Nabi ﷺ has stated: "If a person who is burdened with a debt, equal to the size of a mountain, recites the following *du`aa*, Allah Ta`ala will make it possible for him to settle his debt. The *du`aa* is:
اَللّٰهُمَّ اكْفِنِيْ بِحَلاَلِكَ عَنْ حَرَامِكَ وأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ (O Allah! Suffice me from Your *halaal* treasures against *haraam* and grant me independence through Your grace from everything besides You.)

Giving an offering for certain *ta`weez*

My *ta`weez* do not require any offerings. However, there are certain *ta`weez* which do not have an effect unless one gives an offering. I had once given such a *ta`weez* to someone at home and there was no benefit in it. When they complained to me I said, “You had not given an offering.” They replied, “Where must we get the means to give the offering?”
I answered, “Ask me for it.”

Safety from *jinnaat*

Q: Is there any method of protecting oneself from *jinnaat*?
A: After every *salaah* and before sleeping, recite *Surah Falaq*, *Surah Naas*, *Surah Faatihah* and *Aayat-ul-Kursi* once. Furthermore, read *Durood Shareef* eleven times before and after as well. Thereafter, blow on your entire body. *Insha-Allah*, you will be protected.

Safety from *haraam* income

Q: Could you please prescribe for me a *du`aa*? I am involved in an improper business transaction and my earnings are *haraam*.
A: Recite the following *du`aa* thrice after every *Salaah*:
أَللّٰهُمَّ اكْفِنِيْ بِحَلاَلِكَ عَنْ حَرَامِكَ وأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ (O Allah! Suffice me from Your *halaal* treasures against *haraam* and grant me independence through Your grace from everything besides You.)

Precondition for a *ta`weez*

Someone had asked me to teach him the art of writing *ta`weez*. After teaching him a few *ta`weez*, he asked, “Are there any conditions for using these *ta`weez*?”
I replied, “There are two conditions. Do not give the *ta`weez* to someone who does not perform *Salaah* and do not charge a fee for the *ta`weez*.” Upon hearing this, another person seated nearby said, “What must he do after studying this art? You have cut off the root of his intention.”

Jinn leaving without a *ta`weez*

A *jinn* had overpowered a woman and it would say, "I am Shah Abdul Quddoos Gangohi and nobody can tell me what to do." When I was informed of this, I sent a message to the *jinn* that I am also from Gangoh and I will hit him so terribly that not even a strand of hair would remain on his head. Why is he pretending to be Shah Abdul Quddoos? When the *jinn* heard this, he immediately left the woman and there was no need for any *ta`weez*.

A *jinn's* effect on a woman

A woman was affected by a *jinn* for twenty-five years. I had sent a *ta`weez* to examine her claim. I suggested that she be asked to make *wudhu* and then place the *ta`weez* in her palms. When she did this the jinn spoke out and said, "I am here for the past twenty-five years and my name is Khatm-ul-Mursaleen. Do not dare tell me anything." I then sent her three other *ta`weez*; one to be tied around her head, the second to be tied around her arm and the third around her neck. The jinn spoke out again and said, "This can never happen. This can never happen. Do not tie the *ta`weez*. I am not going to leave." However, the woman tied the *ta`weez* as prescribed. He began to scream excessively and the woman seemed as if she was on the verge of death. When they told me that she was dying, I said, "She will soon come back to life." I blew on some water, which was then sprinkled over her. She immediately regained consciousness and said, "A very heavy burden was on my shoulders for the past twenty-five years. Today my shoulders have been unburdened."

The *jinn* did not affect her for an entire year. After one year, the *jinn* returned and introduced himself saying that he was the very same *jinn* who had remained with her for twenty-five years. Her husband replied, "I am going to inform Hadhrat Mufti Sahib." On hearing this, the *jinn* fled and never returned.

Light-hearted discussions

Huzoor-e-Qiblah (Sir)! Could I please borrow your water jug?

An old bearded man was once travelling by train when a few youngsters, who were going to enrol themselves in Aligarh University, accompanied him. To pass their time, they decided to make a mockery of him.

The first youngster approached him and said, "*Huzoor-e-Qiblah*! Could you please lend me your *aaftabah* (water jug)?" The old man lent him his water jug and after relieving himself, the youngster returned it thanking him.
The second youngster stood up and made the same request. After relieving himself, he also returned the water jug. The third youngster did the same and thereafter returned the jug.

They then spoke amongst themselves and decided that they should introduce themselves to the old man since they were already a bit familiar with him.

The first youngster spoke and said, "My name is Ahmad Mukhtaar."
The second youngster said, "My name is Sayyid Abraar."
The third youngster said, "And my name's Haidar Karraar."
They then asked the old man, "And what is your name?"
He replied, "My name is *parwardigaar* (lord)."
This discussion had taken place on the train.

After reaching the university and going through the different stages of admission, they came across the very same old man who turned out to be the rector of the university. They realised that in reality he was the lord and they felt ashamed over their actions.

A thief's son and his anecdote

A thief had died leaving behind his wife and young children. Since their source of income had ceased, the son asked the mother, "What was our father's occupation through which he saw to the needs of the home?" She replied, "He was a thief." The son said, "Very Well! As I am the son of a thief, I will also go out and rob the people."

His mother cautioned him and warned him that he was still too young and he needed to grow a bit older and wiser before taking up such a profession. However, he insisted on going out into the open and asked his mother to prepare a pot of food for him. She prepared the food and he took it along with him.

Whilst travelling, he came across a village where he found four women drawing water from a well on the outskirts of the village.
When he asked them the name of the village, they replied that it was the village of con artists. Upon hearing this, he became extremely delighted since he was the son of a thief. He then asked them their names and the names of their fathers, which he subsequently memorised. They continued speaking amongst themselves until they finished filling their buckets. As they began walking away, he called out to them, "Why are you leaving me here alone?" Hence, they took him along, left him at the resting area of the village, and then went home.

As night approached, the husbands of these four women returned from the forests. On their way back, they passed by the resting place and noticed a stranger seated there. After taking meals, the men gathered at the resting place to smoke their pipes and talk amongst themselves. As they began speaking the youngster said, "Don't discuss uninteresting topics. Speak about something that is exciting and thrilling."

One of them then said, "Yes, we can speak on something exciting provided that each person will have a chance to speak and the one who rejects what the other claims, will be charged 500 rupees as a penalty." The youngster accepted these conditions with a lot of vigour and each person then began to speak.

The first person said, "My grandfather owned a cow which used to produce so much of milk that the entire village would make *keer* (sweet dish made from milk and rice) with it." The youngster remarked, "This definitely happened, for the previous eras had plenty of *barkat* (blessings)."

The second person said, "My grandfather owned an ox which used to urinate so much that a ship was able to set sail in it." The youngster commented, "This definitely took place as well. When a cow was able to produce so much of milk, it is also possible that an ox could have urinated as much. What is the difficulty in understanding this?"

The third person said, "My grandfather had such a large grain of rice that when he broke it into pieces and gave it to the people of the village, they made *keer* with it." The youngster accepted this claim as well.

The fourth person then said; "My grandfather had such a large cane that he would hit the clouds with it and cause the rain to fall." The boy replied, "All these events were a result of the cane."

When all four had finished, they asked the youngster to tell them a story. He said, "When I was still a young child, my father had got me married. Unfortunately, my wife was quite elderly and was unable to stay with me. Thus, she left our home. I was married for a second time and coincidentally she was elderly as well. Eventually, she also left me, as she was unable to stay with me. My third wife was also elderly and left my home after becoming frustrated with me. I was then married for the fourth time and my wife turned out to be elderly once again! Hence, she followed the first three and left me as well. Since then, I have not remarried, as Islam does not permit a man to

marry when he already has four wives in his marriage. (Hidaayah, vol. 2, p. 291) Moreover, due to me being *na-baaligh* (immature), my *talaaq* (divorce) does not take effect. (Hidaayah, vol. 2, p. 338)
However, today whilst travelling, I passed a well where I saw four women drawing water from it. When I carefully looked at them, I realised that they were my wives. This is my first wife's name, this is her father's name and she lives in this particular house." Then pointing to another house he said, "This is my second wife's house and this is her name and her father's name." In this way, he pointed to the third and fourth houses taking the names of the women and their fathers.

He then said, "If you all believe what I said, then hand these women over to me, but if you deny my claim, then each one of you will have to give me five hundred rupees."

The four were helpless and each one of them had to pay him five hundred rupees. They then expelled him reprimanding him saying, "Get out of our village. Whoever enters this village should watch his steps." He calmly replied, "Listen. There is no need to become angry. Whatever I did was according to the rules stipulated by you'll."

Thereafter, he returned home with the rupees and asked his mother, "Am I not the son of a thief?"

I am murmuring in my sleep

Moulana Habeeb-ur-Rahman, the son of Moulana Ahmad Ali Sahib Muhaddith Saharanpuri, happened to spend a night at an inn. Coincidentally, a prostitute and her accomplice were residing in the same inn (and sharing the same quarter). Moulana was lying down when the two of them began speaking amongst themselves.

She told her partner, “Wait a moment. This traveller (Moulana) is awake.” Her partner said, “No. He is asleep.” She objected to this and they decided to test Moulana.
Her partner shouted out to Moulana, “O traveller!”
Moulana replied, “Yes.”
“Are you sleeping or are you awake?” asked her partner.
“I am sleeping,” replied Moulana.
So he asked, “Then how are you speaking?”
Moulana replied, “I am just murmuring in my sleep.”

Oh, could someone give me a water jug for *wudhu*

Moulana Habeeb-ur-Rahman was extremely witty and intelligent. Someone once invited him for meals. At the appointed time, the host came to receive Moulana. They both walked together until they came to a house. He asked Moulana to remain outside whilst he would inform the house folk of Moulana’s arrival.
A screen was draped over the entrance and he called Moulana from behind the screen whilst he hid behind the door. When Moulana entered, he quietly sneaked out and ran off. After entering the house, Moulana to his utter amazement found a man and his wife busy having meals. On seeing Moulana, they shouted at him for entering their home.
Moulana immediately pretended to be blind and began running his hand over the door. He then said, “Could someone give me a water jug for *wudhu*?”

The owner of the house thought that Moulana was blind and that he had mistakenly entered his house instead of going to the *Musjid*. Hence, he caught hold of Moulana’s hand, led him out of the house and directed him to the *Musjid*. After reaching the *Musjid*, Moulana returned home.

Milk for milk and water for water

A milkman used to dilute the milk with an equal amount of water. Once, whilst on his way home after selling the milk, he had the urge to relieve himself. He placed his moneybag beneath a tree before relieving himself. A monkey that was seated on the tree climbed down and snatched the bag. After returning, he realised what had transpired but despite all his efforts to retrieve the moneybag, the monkey refused to part with it.

Alongside the tree was a well. The monkey now tore open the bag with its teeth and began throwing one coin into the well and one coin to him. Eventually, half the coins fell in the well and half fell towards him. Seeing this he exclaimed, "Milk for milk and water for water."

What he meant was that he had retrieved the money for the milk and the money for the water was thrown into the well.

NOTE: It is a deception to sell milk mixed with water whilst giving the buyer the impression that it is pure milk. This is prohibited. However, if the seller informs the buyer, it will be permissible.

Leave my hand and take the oxen

Someone once commented, "Hadhrat! Peoples' memories are not as strong as they were in the past." Hadhrat replied, "Not only have peoples' memories become weaker, but there are many other aspects that are not as they were in the past. People do not possess the same strength as of those in the past."

Once in Gangoh, two thieves opened a cattle pen and began to drive away the cattle. The owner who was awake waited for them to walk some distance and he then shouted out, "Wait. I am coming." Thinking to themselves that the owner was old and that he will not be able to do anything to them, they waited for him.

When he came up to them, he caught hold of their hands and did not let go. They struggled the entire night to free themselves, but were

unable to loosen his grip. They asked him to take back his cattle and set them free but he refused.
The next morning he handed them over to the police who subsequently lashed them. On being released, they approached the old man, repented at his hands for their wrongdoing, and promised never to commit this sin again.

Where can this ever be eaten now?

People cannot consume the type of food eaten in the past. It was a custom in the past to feed *dhobri* at a wedding, which was prepared in an earthen pot. A small amount of rice was placed at the bottom covered by a large heap of coarse sugar and thereafter heaped up with a mound of ghee.

There lived in Gangoh a man who relished the dish and could eat it in abundance. In his old age, he was once invited to a wedding function where this particular dish was served. After the meals were over, my uncle asked him, "How much did you eat?" He replied, "Where do I have the strength to eat this now? I only took thirty six servings."

The monkey has fallen down

Likewise, the accuracy that the people of the past had in marksmanship is also non-existent. Hadhrat Gangohi's رحمة الله عليه grandfather was an expert marksman. He always carried his gun on him even after he lost his sight in his old age.
Once, a few youngsters informed him that there was a monkey on the tree. He instructed them to chase it by throwing stones at it. When he heard the rustling in the trees, he drew out his gun and fired in that direction. The monkey immediately dropped to the ground.

Lift me onto the roof

There lived in Gangoh a man who always kept a pack of marbles on him. He would frequently sit down and play with them. He would

throw one marble into the air, which he would then strike with another marble before it fell onto the ground.
Once, while attending a wedding, there was a burglary. He asked the house folks to lift him onto the roof and he began to shoot his marbles at the thieves in quick succession until they all fled.
When the police officers came the next morning for an investigation, he told them, "Your job is to catch the culprits and I will identify them. Each one of them has a damaged eye." He had thrown the marbles in such a manner that he managed to burst the eye of each thief.

It hit him as well but it was rejected

In 1857, the residents of a town near Gangoh called Lakhnoti rebelled against the government. In this town, lived a *Hafiz Sahib* who had very close ties with the mayor. Once, the mayor approached him and said, "You have granted safety to the rebels whereas you have such close ties with us. Hand them over to me."
He replied, "How can I do such a thing when they are part of my flesh? One is my son; the other is my grandson, etc." All of them were renowned marksmen. The mayor told him, "We wish to witness their marksmanship. Could you arrange a time and venue for us?"

Hafiz Sahib replied, "At night instruct someone to throw a bamboo towards this tree and everybody should remain silent." At night, the collector instructed a police officer to throw a stick towards that tree whilst he stood at a distance watching the scene. As soon as the police officer threw the bamboo, an arrow whizzed pass and struck it. On seeing this, the police officer exclaimed, "The arrow did not hit the bamboo." Immediately, another arrow was shot and struck the police officer in his throat. When the arrow struck him a voice asked, "This has struck its target as well. Do you deny it?"
Seeing this, the collector told his group, "Move away quietly, otherwise none of us will remain alive. These people shoot with deadly accuracy whenever they hear a noise."

Gaining information without the assistance of any equipment

There was no equipment in the past that could have stored or gathered information in a manner that is done presently. Yet, we find that information was still collated and disseminated. Hence, we find that it was a particular *Sahaabi's* duty to calculate the number of soldiers in the enemy's rank, how far away they were etc. This was done by listening to the footsteps of the enemy.

The reflection of a criminal in a mirror

A *khaleefah* once owned a mirror, which was the same height as a human. It would only reflect the image of a criminal.

Lifespan of Nooh عليه السلام, tolerance of Ayyoob عليه السلام and treasure of Qaroon

Moulana Naseeruddeen Sahib (previous manager of Yahyawi Bookstore) used to say, "One requires the lifespan of Nooh عليه السلام, the tolerance of Ayyoob عليه السلام and the wealth of Qaroon to publish *kitaabs*."

Identifying a thief through his fingerprints

In Punjab, the detectives are called *khojee*. Someone's ox was stolen. The thief erased his footprints, but mistakenly left behind his fingerprints, as he was supporting himself against the wall. The next morning, the owner called the detectives and showed them the fingerprints.

They studied the fingerprints and left. Six months later, the detective saw someone at a shop kneading dough and he took notice of his fingerprints each time he kneaded the dough.

On seeing the prints carefully, the detective caught hold of his hand and said, "You stole an ox from a certain place." This person denied it. He then told him, "Your footprints were erased, but your fingerprints were left behind and both of them seem alike. Therefore, you are the thief. I will inform the police immediately."

Upon hearing this, he confessed to his crime and said, “I am the thief and I will return the ox.”

Oh, the leader is here

A *nawab sahib* (wealthy person) from Tonk was inclined towards *Tasawwuf*. He began to make *muraaqabah* (deep meditation) at home with his neck lowered. His courtiers started imitating him and feigned as if they are also in deep meditation.

One day the doorkeeper came in and found the *nawab sahib* with his head lowered and eyes closed. He told someone seated nearby, “Oh, our leader is seated here. I was out on an inspection and wherever I went I saw him walking ahead of me.”

The *nawab sahib* opened his eyes, raised his head, and asked the doorkeeper, “What is the condition in the town?” He replied, “What is there to be concealed from our leader’s illuminated bosom? Wherever I go I find you before me.”

The *nawab sahib* and his mother

A *nawab sahib* was very obedient to his mother. Whenever he issued a decision for punishing a criminal, the criminal would approach his mother to intercede on his behalf. Due to his mother’s intercession, the *nawab* would waive off the punishment.

After some time, the public became frustrated and devised a plan to put an end to this. Once, whilst the *nawab* was out on a journey, some people extended an invitation to his mother, which she accepted. They fetched her at the appointed time and took her to a vacant house. They then locked her in the house and served her with food only twice a day. In the interim, they erected a grave and placed a bouquet of flowers over it. They then spread the news in the town regarding the demise of the *nawab’s* mother. When the *nawab* returned, they informed him of his mother’s demise. He paid his respects to her at her grave by reading *Faatihah* and sending *esaal-e-thawaab* to her.

One day the *nawab* happened to pass by the house wherein his mother was kept captive. His mother climbed onto the wall and on seeing him, shouted out for him. The *nawab* recognised her voice and said, “That is my mother’s voice.”
His companions told him, “Sir! This house has been vacant for a long time and the *jinns* have taken control over it. They are always imitating the voices of others.” The *nawab* believed them and thus continued on his journey.

Refraining from *Israaf* (wastage) by indulging in *Israaf*

A *nawab sahib* travelled to *Kohe Mansoor*. After reaching there, he realised that he needed a matchbox. Thus, he sent a car to get a matchbox from a place situated thirteen miles away. A thought then crossed his mind that the driver should not bring a dozen matchboxes, as this will result in *Israaf*. Hence, he sent another car to inform the first driver not to bring a dozen matchboxes, but a small box since he had a large carton of matchboxes at home.

Concealing through the medium of announcement

A *nawab sahib’s* daughter reached marriageable age, but could not get married, as a suitable partner could not be found (as is the case in wealthy families). This caused a row in the family.
An announcement was then made declaring, “Nobody should relate the incident which occurred at the *nawab’s* house. Whoever does so shall be deserving of punishment.”
Those who heard the message asked each other, by gesturing, as to what had transpired. In reply, each one of them placed their fingers on their lips and indicated that they should remain silent and not ask any questions. We should cry over our weak intellect and reasoning!

Cushions, blankets and flowerpots in the toilet

The *nawab sahib* of Sambhal had cushions, blankets, and flowerpots in his toilet. The attendant used to fill his pipe and he would then spend several hours relieving himself.

A specific day was fixed for this 'event.' Once, a political leader attended a conference in his town. The *nawab sahib* requested the organiser to allow him to host the leader for a meal.
The organiser accepted and sent the *nawab* a message stating that the leader will be coming over for meals the next morning. When the *nawab* was informed of the decision, he remarked, "Tomorrow is my toilet day. How can I host the leader?"

On another occasion, the *nawab* attended a wedding function that took place over a few days. It so happened that his 'toilet day' fell amongst those days and his hosts could not make the necessary arrangements for him. Thus, he travelled back home on a palanquin, which was forty miles away just to relieve himself.

Using the bounties of Allah Ta`ala incorrectly

A *nawab sahib* visited a *hakeem* for a medical problem (he was unable to pass wind). Coincidentally, the *nawab* broke wind in the presence of the *hakeem*. On witnessing this, the *hakeem* told him, "You are still able to break wind." The *nawab sahib* replied, "O *Hakeem sahib*! What has happened? This wind is only from the surface. It is not from the interior." He had also complained of finding difficulty in passing stool. He was only able to pass stool if he applied ghee to his posterior.

NOTE: The above incidents apparently seem futile, but in them lies a great lessons to be learnt. These were the reasons for the decline of the *nawabs*. When they became unmindful, absorbed in the luxuries and comforts, showed disregard to their religious duties, utilised the bounties of Allah Ta`ala incorrectly, displayed ingratitude to the favours of Allah Ta`ala, and indulged in waste and extravagance, Allah Ta`ala snatched away His bounties from them, resulting in a demise to the chain of *nawabs*. Allah Ta`ala states in the Qur'aan Shareef:

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

By being grateful for the bounties of Allah Ta`ala, the bounties will increase and by showing ingratitude, these bounties will be snatched away after which a severe punishment will follow.

The need for intelligence with the zeal of obedience

The attendants of Hadhrat Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) have the zeal of obedience. Whilst I was residing in Kanpur, Moulana intended posting a letter to me. He asked his *khaadim* (attendant) to post the letter via the railway post. (In this way, the post is delivered quicker).

However, the letter reached me in Kanpur a week later. The cause for the delay was that the *khaadim* sent the letter on the train that was bound for Amritsar instead of the Kanpur bound train. Hence, it only reached me after first passing through Amritsar!

(Thus, we understand that it is necessary that coupled with the zeal and enthusiasm of obedience one needs to employ some intelligence. Otherwise, there is the possibility of landing oneself into great danger through negligence.)

The letter that returned after eighteen years

Someone once informed Hadhrat Mufti Sahib رحمة الله عليه that an article appeared in the newspaper wherein a letter was returned to its sender after eighteen years because the addressee could not be located. On hearing this, Hadhrat remarked, "It is also the *kamaal* (accomplishment) of the post office employees that they could safely keep a letter for eighteen years."

The consequence of an evil plan affecting the conspirator

A youngster once approached a stationmaster and requested him to provide him a room for the night since he had a large sum of money on him and he wished to keep it safe.

The stationmaster took him to his room and showed him a bed where he could sleep. A little while later, a sinister plot crept into his mind and he thought of a plan whereby he would steal the money. He approached the toilet cleaner and said, “Someone with a large sum of money is sleeping on my bed. If you kill him we will split the money between ourselves.”

The toilet cleaner went into the room and executed the plan. After slaying the youngster, he returned to the stationmaster to inform him of what he had done. The room was then locked so that the body could be disposed off at a suitable time. It was not very long thereafter that this youngster’s train was about to depart. Suddenly the youngster came up to the stationmaster and thanked him saying, “As soon as I lay down on your bed an eerie feeling ran through my body. Thus, I left the room and slept elsewhere.”

The stationmaster was confused as to how the youngster regained life after being killed. When he went to inspect his room, he found that the murdered person lying on his bed was his very own son. He had come to sleep on his father’s bed after the youngster had left, as a son will normally sleep on his father’s bed.

How true is the word of Allah Ta`ala:

وَلَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ *(The consequence of evil plans impact on their conspirers.)*

The troublesome tooth has remained

Once, Hafiz Muhammad Ya`qoob Sahib, the grandson of Hadhrat Gangohi رحمة الله عليه came to Saharanpur. At that time, Haji Maqbool Ahmad Sahib (the father-in-law of Hadhrat Saharanpuri) was suffering from a severe toothache. He asked Hafiz Ya`qoob Sahib to extract his tooth and he gave him strict instructions that he should not pay any attention to his screaming and wailing.

Hafiz Sahib began to extract the tooth and Haji Sahib began to cry out and scream. He pleaded to him, “It is not this tooth, it is another,” but Hafiz Sahib did not pay any heed to his wailing and screaming as was agreed upon. Hafiz Sahib proceeded and extracted the healthy

tooth leaving behind the aching tooth. Consequently, the pain did not subside at all. On the second attempt, Hafiz Sahib extracted the aching tooth.

Delhi is accustomed to being ravaged and destroyed - an interesting incident

Someone made mention of the arson committed to the shops owned by the Sikhs in Delhi. Hadhrat commented, "Delhi is accustomed to being ravaged and destroyed. How many times has it not been ruined? My *ustaaz*, Hafiz Kareem Bakhsh Sahib had related to us an incident of a person living in Delhi. After the death of his father, he went to the room wherein his father used to keep his valuables and money.

As he opened the lock, a voice from within the room spoke out and said, "Who is there?" Filled with fear and awe, he opened the chain on the door. The voice spoke out again, "Who is there?" Plucking up more courage, he opened the door. The voice warned him, "Stay outside. If you dare enter the room you will be in danger." This person spoke and said, "I am the owner of the house. I have come to fetch my money."

The voice replied, "The wealth does not belong to you."

The man said, "I am the owner of the wealth. I received it as part of the inheritance from my father's estate." The voice answered and said, "There is no doubt that you have received the wealth as inheritance, but it does not belong to you. It belongs to these particular two people. Ask them for a written consent and then only will you receive the amount stipulated for them."

This person asked for their addresses and the voice replied, "They are in the army which is stationed at this area." He travelled to the said area and enquired from the residents the whereabouts of these two men. When he met them and related the entire incident, they were most surprised at it. They said, "We do not own any wealth nor do we have any knowledge regarding this affair."

He asked them to grant him a written consent to take the wealth.

They replied, "When we do not own this money how can we grant you consent to take it." They finally granted him a written consent after he pleaded with them. He returned home with the note and went into the room. The voice again asked the same question.

He replied, "I have brought the written consent of those two people."

The voice then told him, "Take according to the amount that they have stipulated in the note and leave the note behind." Hence, he took the recorded amount and left the note behind in the room. When the war broke out, these two officers seized the house and when they entered this very room, to their utter amazement, they found that very same note.

Our hearts have turned black out of the grief of Hadhrat Husain رضي الله عنه

In the month of Muharram, the Shias don themselves in black garb expressing their grief and anguish over the martyrdom of Hadhrat Husain رضي الله عنه. Once, a Shia did not wear the traditional black clothing. When asked the reason for doing so, he answered, "Our hearts have now turned black out of the grief for Hadhrat Husain رضي الله عنه and this is sufficient for me. What is the need to wear black clothing now?"

Allah Ta`ala has granted this

Many Pathans from Kabul live in London. One such Pathan was informed that his wife, back home, gave birth to a baby boy. There was no limit to his happiness and joy and he invited all his friends over for meals. When they arrived, they asked him, "What is the occasion for this sudden invitation?"

He answered, "My wife has given birth to a boy."

On hearing this they said, "It has been four years since you have last seen your wife. How could she have given birth?"

He replied, "Allah Ta`ala has granted the child."

Where can they go? They will come back

Sayyid Poorah is a town near Gangoh and its residents are notorious for stealing livestock. Hakeem Sa`eed Ahmad's cattle were stolen on one occasion. He was the grandfather of Hakeem Mahmood Sahib (Hadhrat Mufti Sahib's doctor). When the cattle were brought to Sayyid Poorah, one of the elders asked the thieves whether they belonged to Hakeem Sa`eed Sahib.

They replied that they did not know to whom it belonged. The next morning the old man visited Hakeem Sahib on the pretext of a check up. Hakeem Sahib reported to him the case of his missing cattle.

The old man replied, "Where can they go to? They will return."

After two days, he found that his cattle were back in the pen.

Number 24

Hadhrat asked a student where he resided to which he replied, "In district 24." Hadhrat then asked, "Do you know what the reality of the number 24 is?" He replied in the negative.

Hadhrat said, "The numerical value of the word وهابي – *wahhaabi* is 24. (واو – *waw* is equivalent to 6, ه – *ha* is equal to 5, ا – *alif* is equal to 1, ب – *baa* is equal to 2 and ي – *yaa* is equal to 10.)

The Barelwis in Kanpur refer to the Deobandis as number 24. The reason for this was that a Barelwi had once called a Deobandi a *wahhaabi*. Resultantly, the Deobandi filed a case against the Barelwi for defamation of character. The Barelwi was thus charged a fine of ten rupees. Since then, whenever they see a Deobandi they refer to him as number 24 instead of using the word *wahhaabi*."

Haraam has been destined for our lot

This is the state of theft and larceny. I once met a farmer who told me, "This is my *chana* (chickpea) farm and the plot adjacent to this belongs to another farmer. Whenever I need *chana* for *holi* (where unripe *chanas* are roasted), I take them from his farm and when he needs *chana* he takes it from my farm. Both of us are aware of this

state of affairs. He and I both eat *haraam*. *Haraam* has been destined in our lot."

Place the soda water in the earthen jar

Hadhrat Thanwi رحمة الله عليه was very strict and particular as far as *khidmat* (serving) was concerned, because some people are unacquainted with the correct method of *khidmat* and instead of bringing comfort, they become a source of discomfort and pain. Once, Hadhrat had given someone a bottle of soda water and asked him to place it in an earthen jar so that it may remain cool. After some time, Hadhrat asked him to fetch the soda water. He replied, "How am I supposed to bring the water? I opened the bottle and poured its contents into the jar."

Listen, hold the stomach and bring it

Once, Hadhrat Thanwi رحمة الله عليه asked someone to fetch a long necked bottle. He instructed him as follows: پیٹ پکڑ کر لانا (Hold it by the stomach and bring it). When this person returned he was holding the bottle in one hand and his stomach with the other, instead of the stomach of the bottle.

A child slapping Hadhrat Thanwi رحمة الله عليه

Once, Hadhrat Thanwi رحمة الله عليه told a child: کان پکڑ کر منہ پر ایک چپٹ مارو (Hold the ears and slap the face.) The child caught hold of Hadhrat's ears and slapped him on his face. Hadhrat then said, "It was my mistake for not telling the child whose ears should be held and whose face should be slapped!"

Hadhrat Shaikh-ul-Hind رحمة الله عليه joking with Moulana Yahya Sahib رحمة الله عليه

Once, in the presence of Hadhrat Shaikh-ul-Hind, Moulana Yahya Sahib reprimanded his younger brother Moulana Ilyaas Sahib, saying, “Mia Ilyaas! You are a big fat donkey.”
Hadhrat Shaikh-ul-Hind remarked, “There is consensus in him being fat, but there is a difference of opinion as far as being big is concerned.” Saying this, Hadhrat Shaikh-ul-Hind and those around him, burst out in laughter whilst Moulana Yahya Sahib remained silent. Those present told Moulana Yahya Sahib, “Hadhrat! What is he (Shaikh-ul-Hind) saying?”
Moulana Yahya Sahib replied, “Remain silent. Silence is the only answer to the ignorant.” Upon hearing this, Hadhrat Shaikh-ul-Hind said, “What other answer does the poor ignorant one have besides silence?”

الخزانة لا تفتح و الزجاجة لا تكسر

The following statement in Arabic is quite famous:
الخزانة لا تفتح و الزجاجة لا تكسر (The treasure cannot be opened and the glass cannot be broken.)
However, in this context, the statement means that the letter خ – *khaa* in the word الخزانة gets a *kasrah* instead of a *fathah*, and the letter ز – *zaa* in the word الزجاجة gets a *dhammah* instead of a *kasrah*.

The decision of the arbitrary committee

In Mewat, a man pushed a pregnant woman into a well causing her to abort her child. The case was presented before a tribunal. After much deliberation, the tribunal ruled that the man was guilty of oppression and his punishment would be to take the woman to his home and return her to her previous condition and state. This is the height of ignorance!

The ignorance of a villager

A villager was partaking of *sehri* whilst the *Fajr azaan* was being called out. People told him, “The time for *sehri* has terminated five minutes ago.” He replied, “Don’t worry. I will break my fast five minutes later and in this way my fast will be complete.” This was due to his ignorance, since eating after *subh saadiq* invalidates the fast.

He understood اوہوں – *oho* to be ہوں ہوں – *hoo-hoo*

A father had his daughter married in Pakistan. When it was time for her to depart, she said, “I did not grant consent for the marriage.” The father argued that she had indeed granted her consent. The matter was thus taken to court. When the father was asked regarding the question posed to his daughter, he said, “I asked, ‘O my daughter! Can I marry you to this particular boy?’ She replied, ‘*ho-ho,*’ which meant yes, yes.”

When the girl was asked as to what she said, she replied, “I said, ‘*oho*!’ which meant Oh no!”

I have a concession

Hadhrat Qari Tayyib Sahib رحمة الله عليه was about to set out on a journey when the time for *Zuhr Salaah* had entered. Hence, he asked those present, to perform *Zuhr Salaah* in *jamaat* before departing. Amongst them was a *hakeem* (physician) who was a *musaafir* (traveller). When he was asked to join the *jamaat Salaah* he said, “I will not join the *jamaat*. I have a concession (*Qasr Salaah*). Why should I let it go to waste?”

After the others insisted on him to join the *jamaat*, he eventually joined the *jamaat*. When Qari Sahib completed the *Salaah* he announced, “I think that I forgot to make *masah* on my *mozah* (leather socks).” Thus, the *jamaat Salaah* was repeated.

The *Hakeem Sahib* then said, "Four was read in place of two and eight was now read in place of four. Who will you now get to read the *Sunnahs*?"

Have they only received the news of Hadhrat Husain's ﷛ martyrdom now?

I once received some Arab guests on the 10th of Muharram and the Shias were conducting their *maatam* (ritual of mourning the death of Hadhrat Husain ﷛). Seeing this, they asked, "What is all this?"
When they were informed that the Shias are expressing their grief over Hadhrat Husain ﷛, they remarked, "Have they received the news of Hadhrat Husain's martyrdom only now?"

Different categories of invitations

The Arabs have three types of invitations:
(1) *da`wat-e-arab*– Arabian invitation
(2) *da`wat-e-ashraaf* – invitation of the nobles
(3) *da`wat-e-kilaab* – invitation of dogs

Da`wat-e-arab: The host joins the guest for meals.
Da`wat-e-ashraaf: The host serves the meal to the guest and takes leave of the guest allowing the guest to eat comfortably.
Da`wat-e-kilaab: The host places the food before the guest and remains seated in front of him without joining him in the meal. Instead, he sits in anticipation of the leftover food if there is any like a dog.

Write whilst humming

Faizi wrote his *tafseer* (in Arabic), Sawaati`-ul-Ilhaam without using a letter that has a *nuqtah* (dot). His brother Abul Fadhl wrote the introduction. Once, while writing the introduction, Urfi the famous poet entered and asked, "What are you reflecting over?"
He replied, "I am writing the introduction of Sawaati`-ul-Ilhaam and I wish to write it without any letters having dots as my brother had

done. However, my father's name has to be written and his name is Mubaarak Ali, which has the letter *baa* that has a dot. Therefore, I am contemplating on how to achieve this." Urfi replied, "Write Mumaarak Ali making a humming sound."

Haalan Haajat Maakiya Neest (There is no need for fowls presently)

Faizi's father fell ill and his health deteriorated. At that time, Urfi, the poet visited him. Thinking to himself that he will not recognise him, he (Urfi) asked, "*maakiyaa neem* (Do you know us?)."

Mubaarak Ali answered: "مرغ روح از جسم عنصری ارادۂ پرواز می دارد حالا حاجت ماکیاں نیست (The soul of this fowl is intending to fly from its earthly body. Hence, there is no need for fowls presently)." In the Persian language, *maakiyaa* means fowl. Hence, Urfi's question in Persian will translate as, "We are fowls." Thus, based on this meaning, Mubaarak Ali replied saying that there was no need for fowls presently.

The leaves of a tamarind tree are green

Someone had the zeal of learning the art of poetry. He appointed a poet as his teacher and strove to learn this art. However, he could not perfect poetry. A poetry concert was organised and he was chosen to present a poem. After a lot of pondering and thinking, he eventually composed one line, which was: املی کے پتے سبز سبز – *Imlee ke patte sabbaz sabbaz* (the leaves of the tamarind tree are green), but he was unable to compose the second line.

He approached his teacher and said, "I have composed one line: املی کے پتے سبز سبز, which has the measure of *takraar* (repetition). Could you please compose the next line?" The teacher added: ابجد حطی ہوز ہوز – *abjad hutti hawwaz hawwaz* and said, "There are two measures here. One is *takraar* (repetition) and the other is *taqdeem ta'kheer* (advancing and delaying), because *hawwaz* is supposed to be brought before *hutti*."

All types of people enter this *mihraab*

The numerical value of the construction date of Jami`ah Arabiyyah Hathora's *musjid*, when added together, works out to سبحن ربي العظيم i.e. 1384. Someone then asked, "Hadhrat! Can you calculate the numerical value of the date of our *musjid?*"

Hadhrat replied, "An immoral and unchaste woman by the name of Mattu built a *musjid*. She asked a poet to calculate the date of the *musjid*, but he refused. When she insisted, he said:

زکسب خاص متو ساخت مسجد کہ محرابش دخول خاص وعام است

قلم برداشتم چوں بہر تاریخ ندا آئی کہ ایں بیت الحرام است

Mattu used special money to build a Musjid in whose mihraab all and sundry have entered.

When I raised my pen to write its date a voice called out: "This is Bait-ul-Haraam."

I do not fear Allah

A Pathan and a *Shaikh* were having a conversation. The *Shaikh* said, "There are no more saints among the Pathans." The Pathan then asked, "Then who was Moosa Khan and Isa Khan?" The *Shaikh* replied, "They were *nabis* and no *nabis* came from the Pathans."

The Pathan said, "See! There is a Pathan saint who lives on a particular mountain. Let us go and meet him." Thus, both of them set out to meet him. On reaching there, they found a saint and he indeed turned out to be Pathan. They met him and spoke to him for some time. As they were leaving, the *Shaikh* asked, "Hadhrat! How do you manage to stay far away from any civilization; all alone in the wilderness?"

The saint replied, "My *Imaan* is at stake in the town as there are too many attractions of the *dunya* over there. Here, I do not have any link with the worldly life." The *Shaikh* then asked, "Lions and other dangerous creatures roam freely over here. Aren't you afraid of them?" He replied, "Why should I be afraid of the lions etc. when I

am not even afraid of Allah?" On hearing this, the *Shaikh* told the Pathan, "Look at the pious amongst the Pathans. They do not even fear Allah!"

I have 98 rings by me

Two men were once walking on the seashore when suddenly they noticed a huge black pillar emerging from the sea. On seeing it, both of them scurried to a nearby tree and climbed to the top. The pillar gradually began to take the form of a human and came towards the shore. It had a large box in its hand, which it opened upon reaching the shore.

A beautiful girl came out of the box and this person placed his head on her thigh. It was as if he was safeguarding her in this manner. The girl gestured to both men to come to her, but they refused. She threatened to wake the person up from his sleep if they did not come. Out of fear, both the men climbed down the tree and approached the girl.

She raised his head off her thigh and placed it on the ground. She then bade the men to commit adultery with her. When they were over, she asked both of them for a token as a form of remembrance. They gave her their rings. She told them, "I had 98 rings and now I have 100. I committed adultery with that many men previously. I am a princess. This jinn has taken control over me and does not allow me to meet my relatives. He locks me in this box and keeps me at the bottom of the ocean. At times, he brings me out onto dry land for a short period and this is how he protects me."

We understand the corruption and mischievousness of the *jinnaat* from this incident. Therefore, we should adopt methods prescribed in the *Ahaadeeth* to protect ourselves from the harmful effects of jinn.

We also understand the evil and corrupt temperament of women. That is why the Qur'aan states: إِنَّ كَيْدَكُنَّ عَظِيْمٌ *(Verily, their evil plots are great.)* Therefore, women have to be protected to a greater extent and we also need to be cautious of their plots and plans.

A four and half year old child is a *Muhaddith* and *Faqeeh*

During the era of Khaleefah Haroon Ar-Rasheed, there lived a four and half year old child who could recite the entire Qur'aan in the seven different *qiraat* (modes of recitation), narrate *Ahaadeeth* with their chain of narrators and possessed a deep understanding of *Fiqh*. The child did not have any features of a normal child with the exception of him crying and asking for food when he was hungry.

It is through the power of Allah Ta`ala that a Pathan was born in the house of a *julaaha* (cotton weaver)

In Saharanpur, a bookbinder belonging to a family of *julaaha* (cotton weavers – considered to be of low caste) claimed to be a Pathan. He would boastfully say, "It is through the power of Allah Ta`ala that a Pathan was born in the house of a weaver."

He would tell his mother, "Why didn't you take me to Lucknow at the time of my birth so that I would gain a fine temperament like the people of Lucknow?" He was punctual in his *Salaah*. Once, he performed *Salaah* next to me whilst his trouser was below his ankles. I asked him to raise his trouser so that his ankles may be exposed, as it was *makrooh* (reprehensible) to leave the trouser in that manner. He replied, "What is *Jalaalain* (a book on *tafseer* compiled by two *Mufassireen*)? It is only the opinion of two men. What is *Hidaayah* (a classical book on the subject of *Fiqh*, compiled by a great *Aalim*.)? It is only the opinion of one man." Saying this, he began his *Salaah* with his trouser below his ankle.

Note: It is a major sin for one to wear his trouser or any garment below his ankles with pride. A severe warning has been sounded against it in the *Hadeeth*. If it is worn below the ankles without pride then too will it be *makrooh* as this is a sign of pride. (*Gunaah be Lazzat*, p. 33 with reference to Aalamgeeri)

How much of poison have you brought?

Someone asked a *Haji*, “How much did your trip cost you?” He replied, “The entire trip required a small amount which was approximately 700 rupees.”
At that time, the ticket for the ship was 650 rupees. His plan was that he would only go to Makkah Mukarramah, since Hajj takes place there and not in Madinah Munawwarah. He requested that the transport fee from Jeddah to Makkah be waived off for him and likewise the fee to Arafaat. As far as the ticket for the ship was concerned, it could not be waived off.

I had seen him wearing a black *kurta* and carrying a knapsack on his shoulders. This was all that he had. In this knapsack was a jug, which he used for *wudhu* and upon entering the Haram Shareef he, would place his shoes in this bag. I asked him, “How much of poison (gold) have you brought?” He immediately understood what I meant and replied, “Nine and half *tolas*.”

From now onwards we will not say it

I met two *Hajis* in Mina. One of them told me, “We used to say to each other, ‘Haji Paaji (wicked).’ Now see the hardships and difficulties we are undergoing. That is why a *Haji* should not be referred to as a *paaji*. From now onwards, we will not say *haji paaji*.”

Continue, do not listen to them

Musallees from two different backgrounds attended the same *musjid*. Some were Deobandis whilst the rest were Barelwis. The *Imaam* was a Barelwi as well. When the month of Ramadhaan approached, the *musallees* decided to make two *khatams* of the Qur’aan during the *Taraaweeh Salaah*. A Deobandi *hafiz* would recite one *khatam* and a Barelwi *hafiz* would recite the second *khatam*.
The Deobandi *hafiz* knew his Qur’aan very well, whereas the Barelwi *hafiz* was weak. He would often find make mistakes and the

Deobandi would then correct him. On witnessing this, the *Imaam* of the *musjid* would say, "*Hoho,*" indicating to him to continue and not to accept the correction of the Deobandi *hafiz*.

Go on striking the *aarsi* (stick used to prod animals)

Hadhrat Raipuri was based in Raipur whilst his *mutawassil* (associate) Shah Mas`ood used to lead the *Taraaweeh Salaah* at Baht. A relative of his frequently visited Hadhrat Raipuri. Once, Hadhrat asked him, "How does Mia Sahib (Shah Mas`ood) read?"
He replied, "Hadhrat! Mia Sahib (Shah Mas`ood) reads well, but he also allows someone from behind to correct him. It's as if he is saying: آرسی مارو جا (go on striking the *aarsi* [as the oxen are beaten])."
The listeners continue correcting him. This is referred to as: آرسی مارو جا.

O Baba! You are deceiving us

There were three types of *musallees* in a London Musjid, Deobandis, Barelwis, and Jamaat-e-Islamis. The month of Ramadhaan approached and they decided that three *khatams* of the Qur'aan would be made in the *Taraaweeh Salaah*. The entire congregation would perform the *Taraaweeh* behind the Barelwi *Imaam*, the Deobandi *Imaam*, and the Jamaat-e-Islami *Imaam*. When the Barelwi *Imaam* finished his *khatam* in ten nights, the *musallees* were deliberating whether the Deobandi *Imaam* should now lead the *Taraaweeh* or the Jamaat-e-Islami *Imaam*.
The Barelwi *Imaam* sarcastically said, "What is the need to change the *Imaam* after everybody has already united behind one *Imaam*. Thus, he (the Barelwi *Imaam*) decided to read the second and third *khatams*." The Deobandi *Imaam* was a Kabuli Pathan. He drew out his knife and said, "O Baba! You are deceiving us." On seeing this, both the Barelwi *Imaam* as well as the Jamaat-e-Islami *Imaam* fled from the *Musjid*. The Barelwi *Imaam* did not return, but the Jamaat-e-Islami *Imaam* would join the *jamaat* secretly.

و انه لا يحي شربت بنفسه (He will not live, I drank his life)

A student fell ill and visited a *hakeem*. When writing out the prescription, he wrote: دانہ الائچی شربت بنفشہ (a seed of *ilaachi* and *sharbat banafshah* [type of essence]), but he did not put the dots on the letters. Thus, it seemed as if he wrote: و انه لا يحي شربت بنفسه (He will not live; I will drink his life.). After looking at the prescription, the student became worried thinking that the *hakeem* was implying death.

Whatever you wish to show me, show me over here

There lived in Deoband a person by the name of Sufi Mahmood. He went to Thanabhawan with Moulana Taahir Sahib (brother of Qari Tayyib Sahib). When he lay down to sleep at night an attendant at the *khanqah* came to him and said, "Hadhrat! Come and see the toilets." Sufi Mahmood replied, "O Mia! I am tired and I will not be able to go to the toilet. Whatever you wish to show me, show me over here."

Covering a journey of 8 days in one night

It is recorded in Hayaat-ul-Hayawaan (vol. 2, p. 228), that a group of travellers were on board a ship when suddenly, a fierce storm broke out, putting the ship on the verge of wreckage. All the passengers aboard decided to take a vow with the exception of a person by the name of Abu Abdillah al-Qalaanisi.

When the other passengers insisted that he take a vow he said, "I will not eat elephants' meat." By the will of Allah Ta`ala, they reached the coast safely. Because of intense hunger, they killed the young offspring of an elephant and ate of it with the exception of Abu Abdillah. They fell asleep thereafter. In the meanwhile, the mother elephant came out in search of her young when she came across the group. She sniffed the mouth of each traveller and then killed whosoever ate of her young. She placed one foot on the leg of the

person and then caught the other leg with her trunk. She then tore the bodies apart.
Those who ate of the young witnessed the scene, but were unable to flee. She then came to Abu Abdillah al-Qalaanisi and sniffed him. After sniffing him, she gestured to him to sit on her back, which he did. She then walked the entire night until they reached a town just before dawn. She gestured to him to disembark and he climbed off. On seeing him, the people of the town took him to their king. He enquired about his well-being to which he related the entire ordeal. The king replied, "The elephant covered the distance of 8 days in one night."

This has the effect of bringing the dead back to life

An Indian *ustaaz* in a Darul Uloom hit a Peshawari student. The other Peshawari students were angered, as an Indian had struck a Peshawari. They discussed the matter amongst themselves and decided they would bandage different limbs of the student and make him lie down on a bed. After doing this, they carried the bed and placed it outside *noudarah* (a historical place in Darul Uloom Deoband).
Hadhrat Moulana Ya`qoob Sahib Nanotwi passed by after finishing his lesson. He asked those around the student what had happened. They replied, "An *ustaaz* hit him so severely that he is now in the throes of death."
Moulana had the habit of keeping a stick with him all the time. He gave this student a hard shot, which caused him to get up and run off. Moulana then chased after him and said, "This stick has the effect of bringing the dead back to life. It is like the staff of Moosa عليه السلام and Isa عليه السلام."

Q: Were students at that time also mischievous?
A: They were mischievous, but they did not have wickedness in them.

Explaining حديد –*hadeed* as a leather shoe

Whenever any mischief was committed in Darul Uloom Deoband, Moulana Ya`qoob Sahib used to go to the entrance and hit whoever passed by with a leather sandal, whether that person was an *ustaaz* or a student. He would then say, “Allah Ta`ala has revealed 4 books; Touraat, Zaboor, Injeel and the Qur’aan. The 5th *kitaab* is *Hadeed* which is mentioned in the *aayah*: اَنْزَلْنَا الْحَدِيْدَ *(We have sent down iron)* and he would interpret it as a leather shoe.”

What a pity that a Muslim did not know the *Kalimah*

The Muslims were waging *jihaad* in a certain place. A Muslim soldier attacked a Hindu and pounced on his chest. The Hindu said, “Why are you killing me? I have become a Muslim.”

The Muslim soldier asked him to recite the *Kalimah*. He replied, “I don’t know it. Could you please teach me?” The Muslim soldier left him and returned laughing because he himself did not know the *Kalimah*.

Complaining of drought to a *majzoob* (one absorbed in divine love)

A few people got together and complained to an *aalim* of a drought. The *aalim* suggested that they go to a certain *majzoob* and request him to make *du`aa*. The *majzoob sahib* replied, “Why isn’t rain falling,” and he recited: اَوْ كَجَلَيبٍ مِّنَ السَّمَآءِ. Immediately, rain began to fall whereas the correct *aayah* is: اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ.

We have reformed our heart

Someone’s child fell ill. He took his child to a Qari Sahib and requested him to make *dum* (blow) on his child. However, no improvement was noticed. They then called a *mulla sahib* (elementary teacher) who lived nearby. When he came, he started to read:

قُلْ هُوَ اللّٰهُ اَحَدٌ اَللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُ كُفُوًا اَحَدٌ

and then blew on the child. The child immediately showed signs of recovery and improvement. In utter amazement, the Qari Sahib watched on. On seeing his astonishment, the *mulla sahib* addressed him and said, “What are you amazed at? You have perfected your tongue whilst I have perfected my heart.”

(We learn from this incident that there lies a significant effect by reciting from one’s heart even though one may not be able to pronounce the letters correctly on account of some natural shortcoming.)

How well mannered is the quarrel!

Two youngsters were quarrelling in Lucknow. One said to the other, “*Janaab* (Sir)! If you do not obey me, I will speak against your honourable mother.” The other replied, “If you speak against my honourable mother I will give you such a slap across your blessed cheek that they will start glowing like rose petals.”

The eloquence of a female toilet cleaner

The female toilet cleaner in our *Madrasah* in Kanpur hailed from Lucknow. She had a married daughter. Some time later, she came to know that her son-in-law was having an extra marital relationship with his sister-in-law. When relating the matter she said, “Listen carefully. Allah is my witness that I had absolutely no knowledge of this discreet incident before.”

Having a headache on account of writing in different languages

The incidents of those with refined temperaments are strange.

A *nawab* owned many acres of land. His servant had once brought the account for hiring the car. It was written as follows:

کرایہ آمد ورفت ریلوے اسٹیشن چار آنہ (The fee for going to and from the station is four *aanas*.)
On seeing this, the *nawab sahib* said, “Oh! In which language have you written this? This has given me a headache. کرایہ – *kiraaya* is Arabic, آمد ورفت – *aamd-o-raft* is Persian, ریلوے اسٹیشن – railway station is English and چار آنہ – *chaar aana* is Hindi. Write the entire statement in one language.” Hence, the attendant re-wrote it as follows:
بھاڑا آنا جانا اڈہ بھگ بھگ گاڑی ایک چونی (The fee for travelling on the steam train coach is one *chawanni*.)

A burning ember on the tail of the turban
A *nawab sahib* entered his court whilst tying his turban with its tail hanging loose. Suddenly, a burning ember fell on to the tail. On seeing this, an attendant stood up and with extreme caution and etiquette said, “A mean burning ember has leaped forward to devour the honourable tail of the great lord’s turban.” How could he leave out the proper protocol!

Sayyids of Balgram
The *Sayyids* in Balgram would not pay their government taxes. When this matter was taken to Aalamgeer, he said:

سادات بلگرام ذوی الاکرام و الاحتشام ہم چو چوب بیت الحرام نہ سوختنی نہ فروختنی و لے واجب الاحترام لہذا برائے ایشاں معافی علی الدوام

(The *Sayyids* of Balgram are respectable people. We are like the timber of the *Ka`bah* which cannot be burnt or resold. It deserves respect. Therefore, for their sake they will be forgiven forever.)

A lazy man
A horseman passed by a lazy person who was lying down. He called out, “O horseman! Listen to me. Place this *bor* that is on my chest into my mouth.” The horseman placed the *bor* into his mouth.

The man said, "Well done, but you placed the seed on the right side of my mouth. How am I supposed to bring it to the left side?"

Another lazy person who was lying nearby said, "Do not listen to him. Do not even place anything into his mouth. He is a very lazy person. A dog had come, raised its legs, and urinated into my mouth. I asked him many times to chase it away, but he could not even do that as well."

It is like this there

Once, a villager came to me and said, "Why do the *Ulama* still eat *paan* whereas it is *haraam* to eat it?" I asked him, "And where is it stated that it is *haraam* to eat *paan*?" He replied, "It appears in Bahishti Zewar." I gave him a copy of Bahishti Zewar and asked him to locate that statement, but he was unable to do so. He then said, "Never mind, I will record the page number and volume from my personal copy and bring it to you." The next week he returned with the reference and showed the *mas'alah* to me.
The *mas'alah* recorded in the *kitaab* stated: "A woman in the state of *iddat* after the demise of her husband should not adorn herself. She should not eat *paan* and colour her mouth red."
Seeing this I told him, "Do you think that all the *Ulama* are in *iddat*?"

Negation demands forwardness

Two students came to Hadhrat after returning from home. He asked them, "Have the *Hajis* returned from Hijaaz?" They replied, "ابھی آئے نہیں – not yet."

Hadhrat then said, "The word نہیں is a symbol of negation and this requires that it be brought at the beginning of the speech. Therefore, bring it to the beginning and say, 'ابھی نہیں آئے.' In Arabic, we say ما فعل and not فعل ما."

He threw it and it was in your *Taqdeer* (destiny)

I was once out in *Tableegh jamaat*. I told someone in the area who was not performing his *Salaah*, “Brother! Perform *Salaah* and frequent the *musjid*.” He replied, “If Allah has destined me to do so then I will definitely perform my *Salaah*.”

I told him, “You have said a very wise thing. Tell me, imagine that you are about to be married and you have dressed up very well. At that precise moment, someone throws two or three buckets of excreta on you. You will now not be angry or displeased by this because whatever was destined for you had happened. It was in your destiny to be messed in excreta.”

On hearing this, he felt ashamed and promised to perform his *Salaah* in future. I do not know whether he began performing his *Salaah* or not.

It is older than my beard

Whilst residing in Kanpur, I happened to visit a certain place. In one of the sittings, someone asked me my age. When I answered him he said, “Your beard makes you look much older.” I replied, “Yes! My age is much more than my beard and this is the case with everyone.”

A difference in both the interpretations

Hadhrat once asked a prominent Moulana, “Where has so and so gone to?” He replied, “He has gone for his daughter’s *nikaah*.”

Hadhrat then said, “Has he gone to attend her *nikaah* or has he gone to have the *nikaah* performed. There is a difference between the two phrases. A father gets his daughter’s *nikaah* performed and does not attend her *nikaah*.”

The prediction has occurred

Once, a *majzoob* who was a beggar knocked at the door of a woman. An attendant answered the knock and the *majzoob* asked him, “What child has the woman given birth to?” “A baby girl,” he replied. The *majzoob* then told him, “This girl will enter into your marriage after

committing *zina* (adultery) one hundred times. She will then die through the bite of a spider."

On hearing this, the attendant became distressed. He began devising a plan to put an end to this matter. On one occasion, he found an opportunity and stabbed the girl in her stomach after which he fled from the home and went towards the coast. After many years, he returned to the village and requested a woman to arrange a girl for him to marry.

She replied, "I know of an adulteress who is the most beautiful girl of her time." He accepted the offer and married her. They grew very close to one another. Once, whilst speaking to one another, the husband narrated his entire life story. The wife in turn told him, "I have a very strange incident to tell. When I was an infant, someone stabbed me in my stomach. I then recovered after my stomach had been stitched." She showed him the scars of her wounds. On hearing her incident, the husband said, "Then in that case you have committed *zina* with a hundred men." She replied, "Yes, I do not know the exact number, but it would roughly work out to a hundred men."

The husband then related to her the prediction of the *majzoob* regarding her death through a spider bite. He built a fort for her protection against any spider and they began to live in it. One day, a spider appeared on the roof. She struck it and dropped it to the floor. She then trampled it with her foot, but this resulted in its poison penetrating her toe, which eventually led to her death.

Imaam Mujaahid states that the *aayah*:

اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْكُنْتُمْ فِىْ بُرُوْجٍ مُّشَيَّدَةٍ *(Death will reach you wherever you may be, even though you be in fortified towers)* was revealed regarding this incident.

However, majority of the *Mufassireen* have stated it was revealed with respect to the *munaafiqeen* who sat at home in hope of salvation from death on the battlefield. Hence, it is mentioned regarding the

Shuhadaa-e-Uhud: لَّوْ كَانُوْا عِنْدَنَا مَامَاتُوْا وَمَا قُتِلُوْا *(Had they remained with us, they would not have died nor would they have been killed.)*

A group of students saved an entire village from becoming Hindus

A group of students went to a village and learnt that the Muslims living there had become renegades, and turned into Hindus. Thus, they approached the councillor and requested him to assemble the residents because they wished to address them. The councillor agreed and assembled them. The students asked them, “Were you all Muslims before becoming Hindus?”

They replied in the affirmative. The students than asked them, “How could you all have become Hindus whereas you were Muslims before? Each one of you was circumcised when you were small. So how can you all become Hindus? For one to become a Hindu, he will have to first join the severed portions back to his body.”

In short, they explained to them in this manner and all of them listened to the students. They then reverted to Islam.

The effect of his nobility is still on my heart

A Lucknowi met in a car accident in London and the case appeared in court. The judge asked the accused driver, “Did you knock him with your car?” The accused replied in the negative. The Lucknowi addressed the accused and said, “Your honour! Your statement is contrary to the truth.” He did not say that he lied. The person who related this incident commented, “The effect of this person’s nobility is still in my heart.”

The *keer* of a tanner

A tanner had visited a certain place where he was fed *keer*. He asked them the name of the dish and for the recipe. They replied that it was *keer* and they gave him the recipe. When he returned home, he asked his wife to prepare the dish. She became worried for she had never

prepared such a dish before in her life. Hence, he thought of a plan where he first ate the raw rice and drank the milk thereafter. He then opened his *lungi* and stood near the fire thinking that the *keer* would be cooked through heat of the fire.

Eating the raw rice caused him such stomach pains that he was unable to bear it. Thus, he visited a *hakeem*. After examining him, the *hakeem* asked, "What did you eat?" He replied, "I ate *keer*." The *hakeem* then said, "*Keer* is soft. Why is your stomach hardening?" The tanner answered, "Yes, *keer* is soft. However, it was cooked in a different method."

The *chorbers* of Mathra

There is a town in U.P. called Mathra. The Hindus have a sacred place here where the great pundits who are called *chorbers* live.

It is a custom amongst the Hindus that whenever someone took a vow, he also makes the intention that he will feed one, two or three *chorbers*. The *chorbers* would train themselves for this custom and rub their bodies with oil leaving it shining and glittering.

It was a standard practice that a specific amount of ghee, dough and a certain amount of sweetmeats were given to each *chorber*, and it was necessary that he ate the entire amount. If the *chorber* did not eat the entire amount, it was considered as a bad omen and ill fortune. If the *chorber* ate only one or two morsels, his host would plead and beg him to eat more. He would tell him, "If you eat one morsel you will receive one rupee. If you eat two morsels, you will receive two rupees." At times, the figure would go to fifty rupees and even up to one thousand rupees. This was their custom.

A girl was newly married to a *chorber*. Once, when he had gone to an invitation, his mother told her, "Your husband has gone to an invitation. As soon as he returns, he will need to sleep." The reason was that the *chorbers* would eat so much that they needed to visit a *hakeem* after eating. If the *hakeem* would prescribe *jawaarish kamoni* for him, the *chorber* would say, "Hakeem Sahib! There is no

place left in my stomach for the medication. Had there been more space in my stomach, I would have eaten more food."
When the mother-in-law told her that her husband would need to sleep upon his return, she exclaimed, "*Toubah*! *Toubah*! What kind of a custom do you have over here? At our place, the *chorbers* take their beds with them." (Meaning they are unable to walk an inch after eating.)

Dimleen* and *Dib`ijl

During the course of his studies, a medical student came across the word دملین – *dimleen*, but he could not fathom its meaning and became perturbed by it. When I looked at it, it turned out to be عود ملین – *`oud mulayyan* whereas he read it as *dimleen*.

On another occasion, someone asked, "Hadhrat! What is the meaning of the word دِبْعِجْل – *dib`ijl*?" I replied, "I haven't come across such a word. Bring the *kitaab* to me." When the *kitaab* was brought, I noticed that it was written: في سورة هود: بِعِجْلٍ حَنِيْذ – *fee Surati Hud: be-`ijlin haneez*.

Half Muslim, half Hindu

When Ghaalib the poet was captured, he was asked, "What are you?" He replied, "I am half a Muslim and half a Hindu. I drink wine but I don't eat pork."

I shall say the second couplet

Someone was uttering the following prose repeatedly in a gathering:

محفل میلاد میں سب آرہے ہیں پھول پھول

Everyone is attending the Meelaad happily.

On hearing this, a person from the audience whose both ears were slightly cut began hopping around shouting, "*Are wah*! *Are wah*!"
On seeing this, another person from the crowd stood up and said, "I shall say the second couplet. He repeated the first couplet several times, in order to remember it, and the said:

کان کاٹے ہیں خدا نے ناک کاٹیں گے رسول

Allah has cut off the ears and the Nabi will cut off the nose."

Persian has remained only in three places

Q: My son is studying *faarsi* (Persian). I request you to make *du`aa* for him.
A: Is the Persian language still being taught? Our *ustaaz* used to mention, "Persian has remained only in three places. The first is in the *hakeem's* prescription. He will prescribe جوش دادہ – *josh daadah*, کوفتہ – *koftah*, بیختہ – *bekhtah*, شربت بنفشہ – *sharbat banafshah*, آمیختہ – *aamekhtah*, صبح وشام – *subh-o-shaam* and بنوشند – *banoshanad*.

The second is in an address in a letter. The writer usually writes:
بگرامی خدمت فلاں رسد – *ba girami khidmat-e-fala rasd*.

In addition, the third is the translation of the word إنّما – *innama* which is جزیں نیست – *juzee neest*.

Table of lies

Once, Qari Tayyib Sahib came to the Darul Iftaa and I narrated to him the table of lies. He took a liking for it and noted it down so that he could relate it to his house-folk.
It is as follows:

جھوٹ اکن جھوٹ، جھوٹ دونی مبالغہ، جھوٹ تیا بہانہ، جھوٹ چوک دھوکا، جھوٹ پنجے سفید جھوٹ، جھوٹ چھنگ تہمت، جھوٹ ستے بہتان، جھوٹ اٹھے غدر، جھوٹ نم نفاق، جھوٹ دھام کفر

One lie is a lie, two lies are an exaggeration, three lies are an excuse, four lies are a deception, five lies are a white lie, six lies are an accusation, seven lies are slander, eight lies are treachery, nine lies are hypocrisy, and ten lies are disbelief.

Pieces of مستقبل – *mustaqbil* (future)

In a poetic concert, a poet rendered some poetry, which contained the word مستقبل. On account of his stuttering, the word مستقبل was broken up. He said مس – *mus*, تق – *taq*, بل – *bil*.

Another poet stood up and rendered some poetry assessing his poem. He said:

پہلے اس نے مس کہا پھر تق پھر بل
اس طرح ظالم نے مستقبل کے ٹکڑے کر دئے

He first said مس – mus, then تق – taq and lastly بل – bil.

In this way, the oppressor broke the word مستقبل into pieces.

Sending *Esaal-e-thawaab* on behalf of a non-Muslim

Q: People offer their condolences to a non-Muslim leader when he dies. I have heard that they read something as a form of *Esaal-e-thawaab.* I have been seconded to say a few words for the deceased. What must I do? I am forced by circumstances to join them in their mourning.

A: Go and continuously recite: وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ زُمَرًا *(The kuffaar will be driven to Jahannum in groups.)* They will not know the translation!

بے نظیر – *Be Nazeer*

Q: Whenever I hear a lecture, I normally (praise the speaker and) say, "*Wah*! *Wah*! You have delivered a *be nazeer* (excellent and

unique) lecture." However, since Be Nazeer has taken over Pakistan I now say *be mithaal* (matchless). I refrain from using the word *be nazeer*. Why should my mind unnecessarily go towards her?
A: Did you not present yourself in the service of Honourable Be Nazeer? A few people had gone to Pakistan and attended a convention. On reaching there, they realised that Be Nazeer was delivering a speech. She stated that the first person to accept Islam was a woman followed by another woman.
Before taking control over Pakistan, she had visited India with her father. Indira used her guile and decorated the *musjid* near the Bhuto residence. She even appointed a Qari Sahib to perform the *Jumu`ah Salaah*. However, Bhuto did not turn up for the *Jumu`ah Salaah*. When the newspapers and tabloids made headlines of this incident, Bhuto replied by saying, "Since when is *Jumu`ah fardh* on a traveller?"

These are not my feet

A villager related an incident of a dairyman who bought a shoe, which was very light. In his spirit of joy, he thought of showing it to his mother-in-law. After walking some distance, he felt tired and lay down beneath a tree where he dozed off. He stretched out his feet so that those passing by may see his new shoes. Along came a guru and removing his shoes, placed them on the dairyman's feet and walked away with the new pair of shoes. The dairyman did not have the faintest idea of what had happened.
After some time elapsed, a person passed by in his ox-wagon and shouted out, "O you sleeping person! Fold your legs. Where do you think you are?" He woke up and his eyes immediately fell on his shoes. Seeing the old pair of shoes, he said, "These are not my feet. My feet were the ones that were wearing new shoes."
We must always be grateful to Allah Ta`ala for His bounties and never be boastful.

He knocked at the door

A Sikh paid a visit to Mr. Muhammad Ali Jinnah, but he arrived late at night. Hence, Jinnah Sahib requested him to sleep over, since it was late, and he accepted the offer. When he laid down to rest, he realised that he did not carry his pyjamas with him. Thus, he returned home to fetch them.

When his wife told him, “It is quite late now, sleep at home,” he replied, “I had promised him that I would sleep over. Who knows when I will ever get another opportunity like this? I have come to fetch my pyjamas and I am now going back.”

When he returned to the residence of Jinnah Sahib, he found the door was locked. He threw a tantrum and shouted, “Open the door. I had just left to fetch my pyjamas.”

The son is more miserly than the father

A youngster fell very ill and there was no hope for his recovery. The father, who was punctual in his *Salaah*, went to the *musjid* accompanied by the elder son. He made *du`aa* saying, “O Allah! If my child recovers I shall give my choicest grade cow, which produces the most amount of milk, in *sadaqah*.”

When they returned home, they found that the child had opened his eyes. However, when he went to the *musjid* for the next *Salaah*, he changed his promise and said, “O Allah! If my child recovers, I will give my medium grade cow in *sadaqah*.” Now when he returned home, he found that his son turned around and signs of life appeared in him. On his next visit to the *musjid* he said, “O Allah! I shall give that cow in *sadaqah* which does not produce any milk.” This time when he returned home, he found that his son stood up and even asked for some food.

Thereafter, when he went to the *musjid* he made this *du`aa*, “O Allah! I shall give the lost cow in *sadaqah*.” Upon hearing this, the elder son said, “Father! How do you know that the lost cow will not

return? Rather, give away in *sadaqah* that cow which has already died."

جب نہیں رہتی کوئی شی کام کی

اس کو کر دیتے ہیں اللہ نام کی

When something is of no use anymore,
it is given away in the name of Allah.

I am still looking for my shoes

A man invited his friends for meals. After laying out the *dastarkhan* (tablecloth), he sent his servant to buy *dhai* (sour milk). As the servant left, the master began to calculate his movements:

"He has now left, he is putting on his shoes, and he is now entering the first gully and now the second. There is no *dhai* available and the shopkeeper has asked him to try another shop. He has now gone to the second shop. He has left the shop, entered the second gully and now the first gully and he is now at the door." He shouted out for his attendant who replied, "Yes, my master." The master then asked, "Have you brought the *dhai*?" He replied, "Yes, I have brought it." His calculations were accurate.

Another friend invited the same group for meals. After laying the *dastarkhan*, he asked his friends not to begin eating because he sent his servant to buy *dhai*. This time he also began to calculate the movements of his attendant until he returned home. He shouted for his attendant. He replied, "Yes master." He asked, "Have you brought the *dhai*?" The attendant replied, "No, I am still looking for my shoes."

Imagine; the master had covered the entire distance whilst the attendant was still looking for his shoes. In short, it is the habit of some people to imitate any strange thing they see, whereas, they do not make an effort to understand the reality of the matter.

But he is still in *`iddat*

Hadhrat Mufti Sahib told someone, “Congratulations, your brother has been released from prison. Are all the charges against him rescinded?” He replied, “He was released on bail. The case will continue.”

Hadhrat then commented, “When Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه was released from prison, he came to the house of Moulana Abdul Lateef Sahib, the *Naazim* (administrator) of Mazaahir-ul-Uloom. They were sitting in the inner portion of the house and it was quite hot.
Moulana Madani رحمة الله عليه said, ‘We are no more in prison where we have to tolerate the heat. Let us sit outside.’ Moulana Abdul Lateef replied, ‘Yes, you are not in prison, but in *`iddat*.’ He meant that you are out on bail and the court cases will still continue.”

She did not speak

A certain person was once travelling by train. He was eating *paan* and kept spitting the remains out of the window. It so happened that a strong wind blew and carried his spit, through another window of the train, onto the cheek of a woman. She became furious and after confronting him, hurled abusive language against him. The spit was still on her face.
This person continued cutting his *paan*, preparing to eat more. When she calmed down, he addressed her saying, “Why are you so angry? If you allow me I will lick the spit from your face.”
This statement silenced her and she left.

Well, the sequence was incorrect

An English woman extended an invitation to the General of India. The General’s secretary was a Sikh. Whilst travelling, the General asked him, “I can get an offensive odour. Are you carrying any noxious item?” The Sikh replied in the negative.

After a little while, the Sikh realised that his socks were smelling, thus he changed them. However, the General still perceived a repugnant odour. He told his secretary, “I can still get an offensive smell.”
The Sikh replied, “There can be no suspicion of any bad smell now.”
The General then asked him, “And where have you kept your socks?” He replied, “They are in my pocket.”
After reaching the residence of the host, he (the Sikh) noticed that all the people were engaged in conversation. He thought to himself that if he were to remain silent, everyone would think him to be a fool. Thus, he approached the host and asked, “How many children do you have?”
She replied, “I have four children, three sons, and one daughter.”
He then asked, “Are you married?”
Everybody began to laugh at him.

The General reprimanded him saying, “You fool! When she has children, what was the need to ask about her marital status? Yes, you should have asked her about marriage first followed by how many children she has.”
The Sikh replied, “My sequence was incorrect.”

In the meantime, the woman’s daughter joined them. The Sikh asked her, “Are you married?” She replied in the negative.
He then asked, “And how many children do you have?” Everybody began to laugh at him again.
The Sikh became confused, as this time around, the sequence was correct, yet the people still laughed at him.

I played the trick

A Sikh stayed as a guest at someone’s house. At night, the host gave him a mosquito net to sleep with. The next morning the host asked him, “The mosquitoes would not have bothered you last night.”

The Sikh replied, "Mosquitoes did find their way, but I played a trick on them. When they came into the mosquito net I went out and said, 'Who will you bite now?'"

Scientific progress

A Sikh set out from home with the intention of travelling to Delhi. He arrived at the station and purchased a ticket for the Delhi bound train. He boarded the train and seated himself on the upper bunk. The next morning the train stopped at a station whilst passengers went out to buy some refreshments. The Sikh also disembarked and took a stroll. He then crossed a bridge nearby and took some time to return. In the meanwhile, his train had left and another train had arrived and stopped at the same platform as the original train.

Least realising that this was another train; he boarded the train and sat on the upper bunk again. After the train left the station the person in the lower bunk asked him his destination, to which he replied, "I am going to Delhi." The Sikh then asked him his destination. He replied that he was going to Bombay. On hearing this, the Sikh commented, "This is the progress of technology. The upper bunk is going to Delhi while the lower bunk is going to Bombay."

My father is talking

A school pupil decided to abscond from school. Thus he contacted the principal and said, "My son will be absent for the day."

The principal asked him, "Who am I speaking to?"

He replied, "My father is speaking."

Baskar Ilaahi and Tairan Ababeel

Q: My wife has given birth to a boy. Could you please suggest a name? My name is Shams-ul-Haq (sun of the truth).

A: Keep the child's name Qamar-ul-Haq (moon of the truth). The light of the moon is derived from the sun.

Q: If I have another son, what name should I keep?

A: Keep the name Najm-ul-Haq (star of the truth).

I visited a village where I heard someone telling a girl, “Baskar Ilaahi! Fetch the water jug.” I was later informed that the girl’s name was actually Baskar Ilaahi. The background to this was that a woman continuously gave birth to girls. When she gave birth to her fourth daughter the father said, “Baskar Ilaahi (O Allah! This is enough).” Since then she was called by this name.
I was also informed about the name of another girl who was called Tairan Abaabeel. I responded saying, “May Allah Ta`ala allow good to result and may He shower His mercy on her husband. Allah alone knows how many stones she will shower on her husband’s head.”

تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ *(They threw stones on them.)*

Q: Do names have an effect on people?
A: Yes. They do have an effect.

Intelligence of a crow

A mother crow gave birth to a nestling. When he grew up and was able to fly, she taught him the technique of flying and shared a few advices with him. She said, “Listen. The human being is your enemy. If he is approaching you whilst you are seated on a tree and he starts to bend, understand that he wants to pick up a stone to hit you. Therefore, fly off immediately.”
The young crow looked at the mother angrily and said, “O mother! What if he has already got a stone in his hand?” She replied, “You will never be stoned because you are very intelligent.”

We threw away a *dirham* and received a *dinar*

A woman was praised in the presence of Hajjaaj bin Yusuf regarding her profound intelligence and skilful poetry. Hence, Hajjaaj sent her a proposal of marriage. Her lineage was of a higher standard than that of Hajjaaj, but she consented for fear of his cruelty. Subsequently, the *nikaah* took place.

Once, she recited a couplet that meant:
How strange is the change of time that a donkey is riding a pedigree horse, yet nobody is aware of it.

Fate had it that Hajjaaj heard the couplet, causing him to fly into a fit of rage. He instructed a slave to hand over to her, her *mahr* and to inform her that he has issued a *talaaq-e-baa'in* (irrevocable divorce).When the slave informed her of the divorce, she said: كنّا فما شكرنا بنا فما شكونا – "When we were married I was never grateful and now that I am divorced there are no complaints." The slave then handed over the *mahr* to her.

When the news of her divorce reached the *khaleefah* of the time, he sent his proposal of marriage to her. She accepted the proposal on condition that Hajjaaj should lead her camel at the time of the marriage procession. The *khaleefah* agreed and if Hajjaaj dared to refuse this instruction, he would have him killed. When the day arrived for her to sit on the camel, Hajjaaj lead the camel by its reins as a camel driver would normally do. She publicly insulted him saying, "Why is this camel driver travelling so slowly?"

Whilst moving she threw down an *ashrafi* (gold coin). After covering some distance, she said, "O camel driver! A *dirham* of mine has fallen. Search for it." Hajjaaj began searching for the dirham. She told him, "Look carefully." He eventually found the *ashrafi*. Hajjaaj in surprise said, "But this is a *dinar* (gold coin)." She replied, "I threw down a dirham. Look for it." When Hajjaaj became tired he said, "There is no *dirham* over here."

She replied, "*Alhamdulillah*, we threw down a *dirham* and received a *dinar*."

The meaning of Baghdad

As long as Nosherwa remained true to his name, he ruled very oppressively and unjustly. Once, he passed by a house whilst accompanied by his minister. Two owls were seated on either side of the house and both were engaged in a conversation.

Nosherwa asked his minister to interpret the conversation. He replied, “It is not worth mentioning.” After much insistence, the minister replied, “The first owl told the second owl, ‘My daughter and your son are young. They should be married to each another.’ The second owl replied, ‘I accept the offer, but what will the *mahr* be?’ The first owl replied, ‘It will be 700 ruins.’ The second owl answered, ‘May Nosherwa remain safe and sound. I shall then receive 70 000 ruins.”

Nosherwa was deeply affected by this conversation and announced that justice will prevail from that day onwards. People began to gather their reports and filed their cases. The first report stated, ‘Your son destroyed the honour and nobility of my chaste wife.’

Thus, an order was issued that his son should be killed. On witnessing this, everybody retracted his or her claims. They reasoned that nobody would be safe if justice prevailed in this manner where no witnesses and evidence were required. Hence, a minister suggested that a garden be set up for the court proceedings. A judge was appointed and other necessary material was also made available for the court proceedings. The garden was later named Baagh-daad (garden of justice). The name was later shortened, and became Baghdad and it is now a city in Iraq.

You do not show any concern for us

A person went to visit his friend. When he knocked at the door, the friend instructed his attendant, “Tell him that I am not here.” He had spoken so loudly that the friend heard his instructions from outside. When the attendant came to the door and told him what the master had instructed him to say, the friend left. Sometime later, this friend came to visit him. As he knocked at the door, the friend shouted from inside, “He is not here.” The friend replied, “This is strange. He is speaking and saying that he is not here.” The friend, who was inside, responded saying, “I believed your attendant when he said that you were not at home. So, why can’t you believe me? This is indeed strange.”

Sultan Mahmood's zeal for knowledge

Sultan Mahmood Ghaznawi had a great zeal for knowledge. Hence, he appointed an *aalim* to relate *Ahaadeeth* to him. However, it turned out that the *aalim* who was appointed was either a *Shaafi`ee* or he used a *kitaab* written by a *Shaafi`ee*. Hence, most of the *Ahaadeeth* were in support of the *Shaafi`ee mazhab* whereas, Sultan Mahmood was a *Hanafi*. On seeing these *Ahaadeeth*, he was perturbed and thus arranged for a debate between the *Shaafi`ee Ulama* and the *Hanafi Ulama*. It was decided that two *rakaats* of *Salaah* will be performed according to both *mazhabs* and the Sultan will then be given the option of choosing the *mazhab* of his choice. The task of displaying the *Salaah* according to both the *mazhabs* was delegated to Qaffaal Mirwazi.

He commenced with the *Hanafi* method of performing *Salaah*. He asked for a dog, which was then slaughtered. After removing its skin, he placed it over himself and used it to cover his body. For making *wudhu*, he asked for the *nabeez* of dates (a drink made of date extract) and performed *wudhu* with it, without facing the *qiblah*, without reciting *bismillah*, and without making any intention. He then stood up and said the *takbeer-e-tahreemah* in Persian followed by the *qiraat* in Persian as well. He went into *ruku* without reading any *tasbeeh* in it. *Sajdah* was made without reciting any *tasbeeh* or sitting with ease between the two *sajdahs*. After completing the second *rakaat* in a similar manner, he remained seated in the posture of *qa`dah* for the duration of *tashahhud* and he completed the *Salaah* by forcefully letting out wind. Upon completion, he exclaimed: هذه صلاة أبي حنيفة (This is the method of *Salaah* according to Imaam Abu Hanifah رحمة الله عليه.)

The reason for him adopting this procedure was that according to Imaam Abu Hanifah رحمة الله عليه the skin of an impermissible animal becomes pure by slaughtering it; *wudhu* is permissible with the *nabeez* of dates, and the recitation of *bismillah*, sequence of *wudhu* and making an intention etc. is not a prerequisite of *wudhu*. Furthermore, the *takbeer-e-tahreemah* can be said in any language

using words that indicate towards the greatness of Allah Ta`ala and the *qiraat* equivalent to the amount of one *aayah* in Persian is permissible. In addition, Surah Faatihah, the joining of another *surah*, observing *ta`deel-e-arkaan* (to come to a point of total ease), the posture of *qoumah*, and the posture of *jalsah* are not *Fardh* according to Imaam Abu Hanifah رحمة الله عليه.

Thereafter, he displayed the *Salaah* according to the *mazhab* of Imaam Shaafi`ee رحمة الله عليه. He first adorned himself in a beautiful garment, sat on a high spot facing the *qiblah* and performed *wudhu* with pure clear water. In the *wudhu*, he observed the recitation of *bismillah*, followed the sequence and adhered to other aspects of *wudhu*. Subsequently, he performed the *Salaah* with extreme diligence, reciting the *takbeer-e-tahreemah* and *qiraat* in Arabic together with meticulously fulfilling all the requirements of *Salaah*. Upon the completion of the two *rakaats*, he announced:

هذه صلاة الشافعي (This is the method of *Salaah* according to Imaam Shaafi`ee رحمة الله عليه.) Sultan Mahmood consequently opted for the *mazhab* of Imaam Shaafi`ee رحمة الله عليه.

This incident has been recorded in this manner in one *kitaab*. However, I later came across the next part of the incident in another *kitaab*. A passionate Hanafi *aalim* was informed of what had transpired. Hence, he approached Sultan Mahmood and said, “The *Salaah* was not performed correctly according to the *mazhab* of Imaam Shaafi`ee رحمة الله عليه. I will display it to you.”

He then asked for two containers of water and urinated in one of them. The two containers were then mixed with each another and he began performing *wudhu* with that very water, since according to Imaam Shaafi`ee رحمة الله عليه, when the amount of water reaches two *qullah* (a certain measure) it is not deemed to be impure. Seeing this, Sultan Mahmood said, “Enough, enough! I have now understood.” He then reverted to the *Hanafi mazhab*.

A riddle

Hadhrat رحمة الله عليه once asked, “Which type of snake has two heads and takes them out from two holes? Whoever solves this riddle will do so on account of him being aware of love.” When nobody was able to answer, Hadhrat said, “This refers to a waist belt.”

The attendant of Hadhrat Saharanpuri رحمة الله عليه

An attendant of Hadhrat Saharanpuri رحمة الله عليه had a wife by the name of Rahmati who would carry out chores in Hadhrat’s home. Once whilst reciting the Qur’aan he came across the verse:

عَذَابِيٓ اُصِيْبُ بِهٖ مَنْ اَشَآءُ ۚ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ *(I afflict punishment on whomsoever I wish, and My mercy encompasses all things.)*

He thereafter called his wife and said, “Look. Your name even appears in the Qur’aan.”

A bug is a thief. A mosquito is a brave person

A bug is a thief. It bites a person discreetly and when it is spotted, it runs away so far that one will think that it will take its next breath in Iran. However, a mosquito is brave. It first makes a noise to warn the person that it wishes to bite him.

Memorising the Qur’aan in three days

Hishaam bin Kalbi رحمة الله عليه once stated, “I had committed such a thing to memory which nobody had achieved before. I had memorised the entire Qur’aan in a span of three days. In addition, I had forgotten something which nobody before had forgotten. When I had taken the scissors to trim my beard I cut from above my fist instead of below it.” (Shaami, vol. 5, p. 261)

Allah Ta`ala had allowed this to happen so that pride may not overcome him as a result of his extra ordinary achievement.

Note: It is *Masnoon* to trim the hair of the beard that grows beyond one fist. (Shaami, vol. 6, p. 261 / Fataawa Hindiyyah, vol. 5, p. 358)

Mulla Do Piyaza debating with a Shia through gestures

During the reign of Jahangir, a few Shias from Iran had come as guests of the king. They challenged the people to a debate but nobody was prepared to go forward since they were the royal guests. Mulla Do Piyaza took up the challenge. The time for the debate was announced and it was decided that the debate would be contested through gestures.

When the time for the debate approached, Mulla Do Piyaza wore a turban that was twenty hand spans long with its tail also being twenty hand spans, carried by attendants from behind. He also carried a large four cornered boulder wrapped in a casing as this was the book *eent-ul-bahr* (stone of the ocean). If the need arose to provide any references, this book would do the job.

As he ascended the stage, he placed his shoes before him. On seeing this, the Shia asked:

Shia: Why do you show disrespect by bringing your shoes onto the royal stage?

Mulla Do Piyaza: In the era of Rasulullah ﷺ, the Shias used to steal shoes and I fear that today their progeny would do the same. That is why I have placed my shoes before me.

Shia: Since when have the Shias existed in the era of Rasulullah ﷺ?

Mulla Do Piyaza: I forgot. It was actually the Shias who lived during the *khilaafat* of Hadhrat Abu Bakr رضي الله عنه.

Shia: Shias did not exist at that time either.

Mulla Do Piyaza: Now I have remembered. They used to steal shoes in the *khilaafat* of Hadhrat Umar رضي الله عنه.

Shia: They did not even exist at that time as well.

Mulla Do Piyaza: I am mistaken. They definitely existed in the *khilaafat* of Hadhrat Uthman ﷺ.

Shia: They were not in existence at that time as well.
Mulla Do Piyaza: Yes. I have now understood. What can one expect of those who follow a religion that never existed in the era of Rasulullah ﷺ or in the *khilaafat* of the first three *khulafaa*?

Thereafter the debate commenced. (It was to take place through gestures.)

The Shia showed one finger, Mulla Do Piyaza showed two fingers. The Shia then showed five fingers, Mulla Do Piyaza showed him his fist. The Shia then pulled out an egg and Mulla Do Piyaza pulled out an onion. At this point, the debate terminated.

Later, the Shia said, "It seems that Mulla Do Piyaza is an expert in debating. I showed him one finger indicating that we have to believe in one Allah. He in turn showed me two fingers implying that only believing in Allah is insufficient. One has to believe in Nabi ﷺ as well. I then showed him five fingers indicating towards *panj tan paak* – five pure nobles (Rasulullah ﷺ, Hadhrat Ali, Faatimah, Hasan and Husain ﷺ). He showed me his fist replying that all five of them are together. They are not separate.
I pulled out an egg implying that this is the shape of the sky. He pulled out an onion indicating that the sky is like an onion having different levels."

When Mulla Do Piyaza was asked about the debate, he replied, "When the Shia showed me one finger I showed him two fingers because he wanted to bust one of my eyes. Thus, I told him that I would bust both his eyes. He then showed me five fingers indicating that he wanted to slap me. In return, I showed him my fist telling him

that I would punch him. When he showed me the egg I pulled out the onion because eggs cannot be eaten without onions.”

At times, it happens such that the speaker intends a certain thing whereas the listener understands the total opposite.

Q: Was there really a person by the name of Mulla Do Piyaza?
A: Yes. There was a person by this name, but he was not that famous. Many fabricated incidents are attributed to those who were close to the kings.

Reason for naming Shah Jahan

Someone had once raised an objection against Shah Jahan that why was he named Shah Jahan (ruler of the world) as he was only the ruler of India. A youngster who was present replied, “I shall answer your question. The numerical value of both the words Hind (India) and *jahan* (world) are the same. Their numerical value is 59. In the word Hind, *haa* equals 5, *noon* is equivalent to 50 and *daal* equals 4. Thus, the total is 59. Similar is the word *jahan*. *Jeem* is equivalent to 3, *haa* is equivalent to 5, *alif* equals 1 and *noon* equals 50. Thus, the total adds up to 59 as well. That is why he was called Shah Jahan instead of Shah-e-Hind.”

Explanation of Mulla Dwazdah (twelve)

An *ustaaz* by the name of Moulana Thaabit Ali Sahib used to lecture in Saharanpur. Whenever a student would pose a question regarding the marginal notes, he would ask the student, “Who has written the marginal notes? Is the opinion of Mulla Dwazdah unreliable?”
At the end of the marginal notes the number 12 appears. He used to refer to the number as Mulla Dwazdah.

Q: Does the number 12 denote the word ‘complete’?

A: No. It is the numerical value of the word *hadd* (end). *Haa* is equivalent to eight and *daal* is equivalent to four, which adds up to 12. It means that the explanation has now reached its limit.

The word ناخدا – *na-khuda* entails *idhaafat-e-maqloob* (reversed attribution)

Those sailors who are referred to as *na-khuda* are named as such because the word entails *idhaafat-e-maqloob*. It was originally خدائے ناؤ – *khuda-e-naaw* (lord of the ship). The sequence of the spelling was changed and it thus became *na-khuda*.

The girl added another line

A girl was once taking her father's food to the woods. On the way, she heard someone reading a poem:

باغ میں پوداپودے پہ پتہ پتہ پہ قطرہ شبنم کا

The droplets of dew have settled on the leaves and plants.

When she heard this, she spontaneously replied:

ہاتھ میں ڈلیاڈلیاپہ روٹی پہ قتلہ شلغم کا

In my hands is a piece of turnip and the bread is in the basket.

A gift equal in weight to that on which the praise is written

A *khaleefah* had once announced that whoever composes the best poem in his praise would receive gold equivalent to the weight of the paper on which the poem was written. Many poets composed poems and presented it before the *khaleefah*. However, the *khaleefah* had an excellent memory. He would memorise the poem as soon as he heard it and thereafter repeat it to the poet saying, "This is a poem that I had composed." When the famous poet Abul Abbas heard of this challenge, he composed a poem in praise of the *khaleefah* using pure nomadic words, which were uncommon and weighty on the tongue.

He then inscribed the poem on a boulder and appeared before the *khaleefah* in disguise. When he read out the poem to the *khaleefah*, the *khaleefah* was unable to memorise it. After reading out the poem Abul Abbas said, “We are villagers staying in the forest. I was unable to find a piece of paper. Therefore, I wrote the poem on this boulder.”

The *khaleefah* was forced to fulfil his promise and he gave him gold equivalent to the weight of the boulder. Thereafter, the *khaleefah* conducted an investigation as to who this poet was. When he was informed that the poet was actually the famous poet Abul Abbas who had come in disguise, he at once summoned him to his court. Upon his arrival, the *khaleefah* asked him, “Why did you deceive me?”

Abul Abbas replied, “We are poets. Our only means of earning is by composing poems in praise of the wealthy, who in turn reward us for our poetry. However, you had adopted such a method that deprived us of our earning. Thus, I was forced to adopt this approach.”

The campaign of ‘all becoming one’

After the 1947 partition, a campaign was initiated (in India) for all groups and races to be united. A friend of mine had invited a *bhangi* (toilet cleaner), a *chammaar* (tanner), and a *Brahman* (highest class of Hindus). None of them was aware that there were other guests as well. When they arrived at the appointed time, he served them tea in a clay utensil, which they shared amongst themselves.

He first handed the utensil to the *bhangi* and said, “I am a poor person and I only have one utensil. Therefore, everybody will have to take turns in drinking the tea.” The *bhangi* drank the tea without any complaint. The *chammaar* drank the tea without any complaint as well. However, when it came to the Brahman’s turn he exclaimed, “O Ram!”

My friend told him, “Enough said! You are causing friction amongst us. We will lay a complaint against you. What makes you so different from the others? Drink this tea.” He was forced to drink

from the utensil. After drinking the tea, he turned to my friend and said, “You should also drink from this utensil.” My friend replied, “I am fasting and we are not allowed to eat or drink during the day whilst fasting. We are permitted to eat only at night. I shall drink from this utensil at night.”

A`war* (one eyed) and *A`mash (bleary eyed) are going together

Sulaiman bin Mahran and Ebrahim Nakha`ee were famous *Muhadditheen*. Sulaiman was bleary eyed and Ebrahim was one eyed. Once, Sulaiman asked Ebrahim to accompany him to a certain place. Ebrahim Nakha`ee replied, “I will not join you.” When Sulaiman asked him the reason for refusing to join him Ebrahim replied, “People will begin to say that the one eyed and the bleary eyed are travelling together.”

Keep his name Sallallahu Alaihi Wasallam

Someone had named his first son Ahmad Mujtaba and his second son Muhammad Mustafa. When he had a third son someone told him, “Keep his name Ali Murtadha.” On hearing this, a third person said, “Keep his name Sallallahu Alaihi Wasallam. Thus, the sequence of your sons’ names would be Ahmad Mujtaba, Muhammad Mustafa, Sallallahu Alaihi Wasallam. In this way, the entire *nubuwwat* will enter your home.”

The love of the *chela* (disciple) and the independence of the *guru*

A guru once asked his *chela* to fetch some water from a river. When he reached the riverbank, he found that the water at the bank was dirty and filled with debris. Thus, he decided to wade into the river and fetch clean water from the middle of the river. As he went forward, he slipped and began to drown. He screamed out to the *guru* crying for help, but to his utter disappointment, the *guru* remained seated and replied, “I will be pleased with you whether you die or

remain alive.” The remarkable thing to look at is the love of the *chela* for the *guru* and the *guru’s* independent attitude.

The inception and the meaning of the phrase ٹیڑھی کھیر (crooked *keer*)

During Ramadan of 1408, after the Taraaweeh Salaah, an *aalim* who was quite outspoken asked Hadhrat the meaning of ٹیڑھی کھیر. Hadhrat replied, “Hadhrat Thanwi رحمة الله عليه had explained its meaning during his last lecture delivered in Saharanpur in which I was present. A *Hafizjee* (a blind *hafiz*) was invited for meals by one of his students. He asked his student:

Hafizjee: What have you prepared?
Student: *Keer*.

Hafizjee: What is *keer*?
Student: It is something white in colour.

Since the Hafizjee was born blind, he asked,
Hafizjee: And what is white?
Student: It is like the colour of a crane.

Hafizjee: What is a crane?
The student formed the shaped of a crane with his hands and asked the *Hafizjee* to pass his hands over it. When he passed his hands over, he exclaimed, ‘This is a very crooked *keer*. How will it ever go down my throat?’

Hence, the phrase ٹیڑھی کھیر (crooked *keer*) was coined and it is now used to describe any difficult task.”

Conversation between an Indian and an Arab

An Indian had gone to one of the Arab countries. One day whilst sitting in a park surrounded by large mansions, he saw an Arab continuously smoking cigarettes. On seeing this, he asked the Arab, "How much money do you spend on smoking daily?"

When he heard the figure, he began calculating how much money he spent weekly, then monthly and finally annually. He then told the Arab, "You would have saved a tremendous amount of money, had you not been smoking. You would have then been able to buy these mansions around this park."

The Arab asked him, "Do you smoke?" He replied in the negative. "Then you could have owned all these buildings," said the Arab. "However, all these buildings belong to me despite me smoking in such abundance."

کھفیہ کھفیہ بات کرو (Speak softly)

A family could not pronounce the letter خ and instead said it as ک. Another family was unable to pronounce the letter ق and instead pronounced it as ک. One of them made a claim that the other could not pronounce a letter correctly and the matter was taken to court. When the first family sat down to discuss the matter, someone from the other family was sent to spy on them. As soon as they noticed the spy, one of them said, "کھفیہ کھفیہ بات کرو (Speak softly) so that the others may not hear us."

On hearing this, the judge smiled. When the spy saw the judge smiling, he said aloud, "The حکیکت (truth) has surfaced."

Explaining one's inability in a poem

Someone expressed his inability in the following poem:

شکل اول ہوں مگر کبری نہیں مجھ میں تمام

مبتدائے بے خبر ہوں حذف بے تفسیر ہوں

He inferred that he was still in his 'beginning stages.' According to academics, it is a matter of certainty that a result will sprout forth from the شکل اول – *shakl-e-awwal* (first point of an argument). This is the main point. However, I am unable to produce any results because the کبری – *kubra* (result and conclusion of two arguments) is incomplete and this is a pre-condition for the شکل اول in order to obtain a result.

Similarly, I am a مبتدا – *mubtada* (subject) without a خبر – *khabar* (predicate) and a *mubtada* without a *khabar* is incomplete. In the same manner, an abbreviated sentence is incomplete if not followed by an explanation.

I will show my friends

A certain *Muhaddith* had very untidy and poor writing skills. His friends would laugh at him and mock him because of his wretched handwriting. Once, he saw a bookstall selling handwritten manuscripts. He browsed through the books and found a book that had very untidy writing. He paid a very high price for it and decided to prove a point to his friends that there were others with poor hand writing as well. When he brought the book home, he realised that the author was none other than himself.

What takes place in a drama show?

There was a Hafiz Sahib who used to teach the Qur'aan Shareef in our *musjid*. He prevented people from attending dramas and shows. Once he said, "Do you know what happens at these shows? The drum screams out, 'Curse, curse, curse.' The fiddle then asks, 'On whom? On whom? On whom?' The singer then points to the audience and says, 'On them, on them, on them.'"

We cannot have any influence over here

It is reported regarding Hadhrat Umar ﷺ that when *Munkar* and *Nakeer* asked him in the grave, من ربك ، ما دينك (Who is your *Rabb*? What is your *Deen*?), he replied, "My *Rabb* is Allah and my *Deen* is Islam." Thereafter he asked them, "And who is your *Rabb*?"

On hearing this, one said to the other, "Let us go. This is Hadhrat Umar ﷺ. (We cannot influence him.)"

You have come now to ask me

Yazeed bin Haroon رحمة الله عليه was a famous *Muhaddith* of the past. It is reported that when *Munkar* and *Nakeer* asked him in the grave, "Who is your *Rabb*? What is your *Deen*?" he held his beard and replied, "For sixty years I was telling people that *Munkar* and *Nakeer* will ask these questions and these are the answers. Now you have come to ask me."

You have given the answer

When Hadhrat Moulana Thaabit Ali Sahib, an *ustaaz* in grammar at Madrasah Mazaahir-ul-Uloom, Saharanpur passed away, the students began discussing how he would answer *Munkar* and *Nakeer* in the grave. They said, "When *Munkar* and *Nakeer* will ask him: من ربك (Who is your *Rabb*?), he will answer by saying: من ربك. They will perhaps think that he answered incorrectly and thus ask him the reason for his mistake. In reply, he will say, 'The word من used by you was *istifhaamiyyah* (a question) and I used the word as *mousoolah* i.e. whoever is your *Rabb* is my *Rabb*."

The reason for their discussion was the great attachment and affinity Moulana had with the science of grammar.

Using a snake as a *miswaak* in a dream

Interpretation of dreams is a unique and strange science. Someone related that he had seen himself making *miswaak* with a snake. I

replied, "You will receive a lot of wealth which would be utilised in reviving the *Sunnah*. The reason being, that a snake is indicative of wealth and a *miswaak* is a *Sunnah*. Thus, you have acquired wealth and made *miswaak* with it. Through this we understand that that you will acquire wealth which will be uses to revive the *Sunnah*."

A jinn controller desiring *keree* at night

Once a person who had control over a *jinn* desired to eat *keree* at night. He instructed his *jinn* to prepare a dish of *keree*. The jinn left immediately to arrange for the *keree* and after a short while, it returned with a pot of curd. The next morning the female toilet cleaner said that she had prepared *keree* last night, but was astonished and furious because many of her pots went missing that night from the stove. It was only then that he realised that the *jinn* had brought the *keree* from the home of the female toilet cleaner. We understand that *jinnaat* steal such items and offer it to their masters and the rule regarding such items is clear and unambiguous.

A jinn feeding a student

A student whilst sleeping in the *musjid* felt someone tugging at him. Upon awakening, he found someone beside him who asked, "Do you wish to eat something?" The student replied in the affirmative. He then gave the student steaming hot *halwa*. When the student devoured the *halwa*, he asked the student, "Do you want more?"

The student again replied in the affirmative. Hence, he took the student along with him and seated him before a veil. The student noticed that there were women and children behind the veil and they were preparing the food. This person brought *keer* from inside and the student ate this as well. He asked the student if he would like more and the student again replied in the affirmative. Subsequently, he went behind the veil but never returned.

Whilst seated there, the student was overcome by sleep. After a little while, he woke up to find himself in a strange and unfamiliar place. There was no veil nor were there any women and children present.

He went back to sleep and in the morning, he realised that he was in the middle of a jungle. He stood up and returned to his *madrasah*.

It is difficult to tell students anything

It is very difficult to tell students anything nowadays, because they will reply giving their own unique answers. Once, a student came out of the kitchen carrying a *naan* in one hand and a plate of *daal* in the other. Someone had seen him carrying the food in this manner and advised him saying, “Moulana! You should cover your food when carrying it; otherwise others will cast their gazes on it.” This student became enraged at this and retorted, “Don’t you have any shame? You are looking at the food of others.”

An exciting journey of a Muslim and a Christian

A Muslim and a Christian set out on a journey. After eight days of travelling, they stopped at a certain place. The Christian told the Muslim, “Serve me with some food. It has been eight days since we have eaten.” The Muslim became worried and turned to Allah in *du`aa*, “O Allah! Do not disgrace me before this disbeliever. Please grant me some food.” Allah accepted his *du`aa* and a tray of food appeared at once. The food in it was of a very high standard. The two of them then shared the food.
They continued their journey for another eight days. On the eighth day the Muslim told the Christian, “It is now your turn to feed us,” fearing that he be asked again. The Christian leant against his stick and said a few words. To his utter amazement, two trays fully laden with food of a far better quality than the first tray appeared. The Muslim was very astonished.

When the Christian asked him to join him, he refused. The Christian told him, “Eat this food. I have two amazing things to tell you. One is this that the food was granted through your *barkat* (blessing). I made *du`aa* to Allah that if this bondsman holds some value in Your sight, then grant us some food. Secondly, I bear witness that there is no god

except Allah and Muhammad is His messenger. I have entered the fold of Islam.”

From this, we understand that a new Muslim does not realise his actual rank. We also understand that at times, a person receives something because of the next person, yet that person is totally unaware of it.

A deer is given the ability of speech

An old man came to meet me and I learnt a very great lesson from him. It was his habit that whilst speaking he would say, “Listen. Only what Allah decrees will take place. How can something take place through coincidence without the decree of Allah?”

He once related to me that a hunter had trapped a deer and brought it home. The deer was granted the ability of speech and said, “It was only through the decree of Allah that you had caught me. Had Allah not decreed it as such, you would have not been able to catch me. Listen, that very same Allah who has granted you the ability to gain control over me has blessed me with two young siblings. He has also made it my responsibility to feed them. I ask you in the name of that very Allah to set me free so that I may feed my offspring and thereafter I shall return. As long as you have not slaughtered me it will remain my responsibility to feed them.”

The hunter set the deer free. She fed her young offspring and returned to the hunter. (What a strange incident of realising one’s responsibility.)

The students were not satisfied

A graduate of a very great institute was offered the post of teaching in a *madrasah*. Since he was a graduate of a great institute, they requested him to teach the higher *kitaabs*. He had noted the lectures of his *asaatizah* whilst in a state in-between sleep and wakefulness.

He would prepare the lesson by reading over these notes before presenting the lesson to the students. However, to his disappointment the students were unable to understand the lesson. The *ustaaz* referred to his notes again and repeated the lesson, but the students were unable to grasp the lesson. Eventually, he read the explanation directly from his notebook, but the students were still unable to understand the lesson.

Thus, he raised his book and threw it to the ground saying, “What deficiency is there on my part if your father cannot write and you cannot understand?” (We understand from this incident that a student should not rely on the *ustaaz’s* notes without the *ustaaz* proof reading it.)

The unnecessary wastage of a *nawab sahib*

A certain *nawab sahib* had employed an attendant with the sole duty of boiling milk and serving it to him before going to bed. This attendant began to cheat him by mixing half a cup of water with half a cup of milk, whilst he drank the remaining half a cup of milk.

The *nawab* sensed the cheating of his attendant and subsequently employed another attendant to oversee the ways of the first attendant. However, both of them connived against the *nawab* and the second attendant began taking a share of the milk for himself. When the *nawab* realised that the milk was now thinner than before, he said, “There is no trustworthy person left on the surface of the earth. Everybody has become frauds.”

Thus, he employed a third attendant for the sole purpose of overseeing the first two attendants. The attendants joined the third to their group and he began to receive his share of the milk. Hence, the *nawab* was now served with three parts water and one part milk. The *nawab* realised that the milk was even thinner than before. He thus employed a fourth attendant to oversee the actions of the first three attendants. When the fourth attendant joined them, he asked, “What is the matter?” They explained to him the predicament they were facing. On hearing their predicament, he responded saying, “I will

arrange it." He put the milk on the stove to boil whilst he sat with the *nawab sahib*. He started relating incidents and stories to the *nawab* until he fell asleep.

He then took the fat from the boiled milk and smeared it across the moustache of the *nawab* who was fast asleep. When the *nawab* awoke the next morning, he reprimanded this attendant saying, "You did not serve me with milk last night." He replied, "Sir! You had fallen asleep last night. I woke you up from your sleep and served you the milk. Look! The fat and cream is still on your moustache."

He produced a mirror and held it in front of the *nawab*. On seeing his moustache, the *nawab* licked it and said, "It was only last night that I had drunk milk. Otherwise, the others were serving me water daily."

A gathering of the *Shaafi`ees* and *Hanafis* regarding *Qiraat khalf-al-imaam* (reciting *Surah Faatihah* whilst following the *Imaam*)

It is recorded in Faidh-ul-Baari, the commentary of Bukhaari Shareef that the *Shaafi`ees* had organised a gathering where one person pretended to be a *mufti* whilst another posed a question to him regarding *qiraat khalf-al-imaam*, as to whether it was *Fardh*.

The self-assumed *mufti* replied, "Yes. It is *fardh*."

The questioner then enquired, "Isn't there a difference of opinion regarding this *mas'alah*?"

The *mufti* replied, "There is no difference regarding this *mas'alah*. However, there is a person by the name of Nu`maan bin Thaabit, a resident of Kufa who has opposed Rasulullah ﷺ. Nabi ﷺ has stated, 'A person has not performed *Salaah* if he has not recited *Surah Faatihah*.' Thus, we understand that it is *fardh* to recite *Surah Faatihah* in *Salaah*, whereas he says that it is not *fardh* to recite *Surah Faatihah*."

When the Hanafis heard of this gathering, they decided to organise a gathering of their own. Someone pretended to be a *mufti* and he asked the same question to which he answered, "It is not *fardh* to

recite *Surah Faatihah*." The questioner then asked, "Isn't there a difference of opinion regarding this matter?" The *mufti* replied, "There is no difference of opinion regarding this *mas'alah*, but there was a person in the past by the name of Muhammad bin Idrees (Imaam Shaafi`ee رحمة الله عليه) who went against Allah Ta`ala. Allah states in the Qur'aan-e-Kareem: فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ *(Recite what is manageable and easy from the Qur'aan.)* The *aayah* does not specify *Surah Faatihah*, whereas he has specified the recitation of *Surah Faatihah*."

The meaning of امرأة لها زوجان (A woman having two spouses)

The following statement appears in the books of *Shaafi`ee Fiqh*:
امرأة لها زوجان (a woman having two spouses).

However, this is the incorrect meaning since a woman cannot have two spouses at the same time. The correct explanation is that a woman owns two spouses (male and female slave) who are married to each other.

من يرغب – *Mayyarghab* (Does anyone wish for some?)

Cucumbers in Lucknow are normally short and small. Once, slices of cucumbers were being served to some guests whilst went around saying, "من يرغب (Does anyone wish for some?)"

One of the guests had a flair for new languages. Whenever he heard a new word or phrase, he would immediately try to use it. When he heard the host saying من يرغب, he thought that this was a synonym for cucumbers in that area. Thus, indicating with his hands he began to say, "The *mayyarghabs* in our area are this big."

I am the son of the elder father

Moulana Ahmad Ali Muhaddith Saharanpuri رحمة الله عليه had two sons who were *aalims* and extremely intelligent. The name of the first son was Moulana Habeeb-ur-Rahman and the name of the second was Moulana Khaleel-ur-Rahman. Someone asked the younger of the two, "Are you elder or your brother?" He replied, "I am the son of the elder father because when my brother was born, my father was thirty and when I was born my father was thirty-five."

A few Persian couplets

Moulana Abdul Mannaan Sahib, the special attendant of Hadhrat Raipuri رحمة الله عليه had come to meet Hadhrat رحمة الله عليه.
Hadhrat asked him, "Have you studied Persian?"
He replied, "Yes. I have studied Gulistaan."
Hadhrat replied, "Then you will understand what I am about to say:

زید رفتہ رفتہ خوبروئے دید بر دو گو شنشستہ ہر چند طلبید ولے حجام

زید را دیدم ایستادہ قند قندی می نوشد

جا من کہ فرستادہ بودی کوچہ بود خندق نشد

Did you understand it?"
Moulana replied in the negative.
Hadhrat then explained the couplets. In the first couplet, the first word رفتہ is a verb and the second رفتہ refers to Gaya, a famous village in Bihar. دوگوش means a shop and the word حجام means 'did not come'. Hence, the translation of the first couplet is:
Zaid went to Gaya where he saw a beautiful girl at the shop, but when he called her, she did not come.

In the second couplet, the word قندقندی means 'a small hookah' and the translation of this couplet is: "I saw Zaid standing and smoking the hookah."

In the third couplet the words کوچہ بود means 'to be wet'. خندق means 'to be eaten' and خندق نشد means 'not to be eaten'. This couplet translates as: "The curd, which you sent decomposed and was not eaten."

Being able is the method of Christians

A student pointed to a *kitaab* and asked, "Will I be able to see the *kitaab*?" Hadhrat replied, "How must I know your ability? The method of saying 'being able' is the method of the Christians, as mentioned in the *aayah*: هَلۡ يَسۡتَطِيۡعُ رَبُّكَ اَنۡ يُّنَزِّلَ عَلَيۡنَا مَآئِدَةً مِّنَ السَّمَآءِ *(Will your Rabb be able to send a variety of food from the sky?)* You should rather say: 'May I see the *kitaab*', or 'Will you allow me to see the *kitaab*?'"

Your rain is like your godhood

Shaitaan used to frequent Fir`oun. Once, Fir`oun complained to Shaitaan of a shortfall in rain saying, "Since I am god, the entire creation is asking me why there is no rain." Shaitaan instructed his members and followers to urinate from the sky. The next day Shaitaan approached Fir`oun and asked, "Did it rain?"

Fir`oun replied, "Yes. It did rain, but the people complained that it was stinking." Shaitaan responded, "What else do you expect? Will sweet smelling rain fall whilst you are god? Your rain is like your godhood."

Arabs' money

The money of the Arabs does not agree with us because it is filled with fire. Their money is earned through petrol.

Unique characteristics of carrots, turnips and radish

A few students whilst serving Hadhrat Gangohi رحمة الله عليه enquired from him regarding the unique characteristics of certain vegetables. They first asked him about carrots.

Hadhrat replied, “It is very good. You can call it *sayyidaani* (wife of a *sayyid*), *shaikhaani* (wife of a *shaikh*), or *mughlaani* (wife of a mogul).”
They then asked him about turnips.
Hadhrat replied, “It is a weaver.” (The possible reason for this is that it has a warp and a weft.)
Finally, they asked him about radishes.
Hadhrat replied, “It is a *chammaari* (wife of a tanner).” (Just as she is a servant and an assistant, a radish is an assistant because it aids in digestion, but cannot digest on its own.)

The condition of the English in just one couplet

Akbar Marhoom summarised the condition of the English in just one couplet:

بی ای ہوئے ڈپٹی بن بنے پینشن ملی اور مر گئے

(He received his B.A. degree and became an officer. He then received his pension and died.)

Instrument of *zina* (adultery) and instrument of music

In Kanpur, there was a man who loved listening to *qawwaali*. He would always carry his guitar with him like how a hunter carries his rifle. Even whilst performing *Salaah* he would place the guitar before him. Someone asked him, “Is it correct to bring a musical instrument into the *musjid*?” He counter answered by saying, “Is it correct to bring the instrument of *zina* into the *musjid*?” This person remained silent.
When he related this to me I said, “Why did you remain silent? You should have given him a bitter answer and said that it is prohibited to bring a musical instrument into the *musjid*. As far as the instrument of adultery is concerned, it is for that person who has specified that he will only commit adultery with his private organ. Now, it is prohibited for him to bring it into the *musjid*. If this is not the case, then it is an instrument of *nikaah* and not of adultery. Therefore, his analysis is incorrect.”

The jinn in the house

A jinn used to stay in a person's house and it would occasionally speak. Once, this person threw the water from the hookah into the drain. The jinn spoke and said, "You threw the stinking water wherever you wish. Don't you check up to see if anyone is residing there or not?"
He replied, "Who asked these people to stay there? Filthy water will definitely go onto those who dwell in these drains."

On another occasion, this person was suffering from severe pangs of hunger whilst out on a journey. He said to himself, "The *jinn* troubles me back at home, but why doesn't it happen that he keeps me in mind when I am hungry." In the meantime, a tray filled with a steaming hot sweet dish appeared beneath the tree. When he stretched forth his hand, it stuck to the sweet dish and he was unable to pull it away. He then bent forward and placed his mouth on the sweet dish. His mouth also stuck to the sweet dish. On seeing this, the *jinn* burst out laughing and said, "You are really hungry." He was then able to free his hand and mouth.

A strange incident of the person whose ears were cut

There once lived a person whose both ears were cut. Someone once asked him, "How were your ears cut?" He replied, "Sit down and I will tell you. I was a thief and I climbed onto the upper level of a house where I saw an extremely beautiful woman adorned in elegant jewellery. As my sight fell on her, I was stunned and stood motionless. She offered me a *khajoor* (date) which I refused. She did not speak to me whilst I continued standing and watching her. She again offered me more food, which I again refused. Thereafter she offered her jewellery to me and I refused to take that as well."
"Since I refused any offering she made, she asked me, 'What do you really want? I was under the impression that you are a traveller who lost his way, but when you refused to accept the *khajoor,* I thought that you are a beggar who wants some food. However, when you

refused to accept the food I realised that you are a thief. Therefore, I removed my jewellery and presented it before you. Now that you have refused to take the jewellery as well, what is it that you want?' I replied, 'I am a thief and I initially intended to burgle your home, but now I want you.'

She replied, 'Your desire cannot be fulfilled as I am married. The only way that it could be fulfilled is if my husband divorces me or passes away and thereafter I observe *iddat*.' She continued speaking to me in this manner until her husband returned home. I thought this to be an excellent opportunity as I had my sword on me. I drew it out and attacked her husband but he dodged the strikes of my sword. This continued for two hours until I eventually tired. He then addressed me, 'Is this enough? Leave your sword aside.' Such fear overcame me that I immediately dropped my sword to the ground. I thought to myself that this person is certainly a great man since he was able to dodge my strikes for two consecutive hours. He then instructed, 'Hold your ears and squat.' He asked his wife what had transpired and she related the entire episode to him."

"Then both of them partook of meals whilst I remained squatting. After meals, he caught hold of my shoulders, carried me to the rooftop, and threw me onto the ground. When I landed on the ground, all my energy was drained from me and I was unable to get up. The next morning when they awoke, the husband came down and shook me so vigorously that all my fatigue vanished. He told me, 'Repent and promise never do such an act in the future.' I repented for my actions after which he ordered me to leave. As I began walking away, he ordered me to stop and cut off a piece from both my ears to serve as a lesson for me in the future."

You reminded me at an opportune moment

Mufti Abul Qaasim Banarsi once suggested to Hadhrat Mufti Sahib رحمة الله عليه, "Hadhrat! You are suffering from extreme weakness. Why don't you perform the *Taraaweeh Salaah* seated?" Hadhrat replied, "You have reminded me at an opportune moment.

A *nawab* was once having meals with his wife when suddenly a snake appeared causing her to scream, ‘Snake! Snake! Snake!’ The *nawab* repeated the same words and said, ‘Snake! Snake! Call a man.’ She asked, ‘Aren’t you a man?’ He replied, ‘You have reminded me at an opportune moment. Just bring me a stick.’ As soon as she brought the stick, the snake disappeared.”

Debates

There is no benefit in debates nowadays!

There is no benefit in debates nowadays. The environment has changed and worsened. Whenever I am invited for a debate, I excuse myself from it. However, if the venue has been fixed and the principal of Darul Uloom instructs me to go for the debate, then only will I attend it.

Once, a debate was organised in a certain area. Moulana Naseer Ahmad Khan Sahib, the vice principal personally came to the Darul Iftaa and requested me to participate in the debate, but I turned down the offer. Moulana Mi`raaj-ul-Haq Sahib came to me as well, and also requested me to participate in the debate. Again, I declined the request.

Thereafter, he handled the situation very wittingly. He had Moulana Fakhruddeen Sahib agree to this. Moulana then summoned me.

When I went to Moulana, I told him, “Hadhrat! The atmosphere is poisonous and one’s tongue is soiled in such debates. Through this, the audience is also affected.”

Moulana replied, “I am aware of this, but this is a matter that relates to the entire group. That is why I am asking you to go. However, you shall not go to the venue of the debate. Rather, you will remain at your residence. Moulana Irshaad Sahib will debate on our behalf. I am only telling you this so that no dispute arises in this matter. Had I been healthy and fit I would have personally attended but now, I am frail and weak.”

Q: Hadhrat, Why don’t the *Ahl-e-Kitaab* (Christians and Jews) accept Islam if the signs of Nabi ﷺ are recorded in their *kitaabs*?

A: Since we were discussing debates, I will answer you in a similar manner.

The prohibition of sinning also appears in the Qur’aan. Then why don’t the Muslims abstain from sinning? The Qur’aan contains the command of performing *Salaah* yet so many Muslims neglect their

Salaah. The Qur'aan has prohibited the consumption of wine yet many Muslims still consume wine. Speaking lies has been prohibited yet so many people speak lies. Adultery has been prohibited. Then why do people commit adultery? You have laid a claim against them. Why don't you first lay a claim against yourself and your fellow Muslims?

Consuming meat and Reincarnation

Discussion with a postmaster regarding consuming meat

Once the postman told me that the postmaster wished to meet me. Thus, I extended an invitation to him and we had the following discussion:

Postmaster: I have a question to ask. Why do Muslims eat meat?
Mufti Sahib: Is your question pertaining to beef only or all forms of meat that are permissible for Muslims to consume?

Postmaster: My question relates to all types of meat.
Mufti Sahib: Viewing it from a *tabaqaati* (grouping) perspective, it is natural for humans to eat meat. Thus, I do not see the logic behind your question. Nevertheless, let me explain it to you in more detail. There are two dimensions to the creations of Allah Ta`ala, namely the *rooh* (soul) and *jism* (body). That which has a fixed shape and form is called *jism* and that which does not have any fixed form or shape is called *rooh*.

Jism is further divided into two categories:
(a) *`ulwi* (celestial bodies) (b) *sifli* (non-celestial bodies).
The examples of celestial bodies are the sun, moon, the *`Arsh* (throne) of Allah Ta`ala, the *Kursi*, *Louh-e-Mahfoozh* etc.

The second type, *sifli* is also divided into two separate categories:
(a) *baseet* (b) *murakkab*.
Baseet is made up of four elements, which are normally referred to as the "natural elements" i.e. soil, air, water and fire.
Murakkab is subdivided into two categories as well:
(a) *murakkab taam* (b) *murakkab naaqis*.

Murakkab taam refers to those objects wherein all four natural elements are found and *murakkab naaqis* are those substances that contain some of the natural elements, like vapour, smoke, and dust etc.

Murakkab taam is categorised as follows:

(1) *Jamaadaat* (Inorganic matter): Those objects that do not have the ability to expand, but the four elements exist within them. For example, a stone. In whichever position you leave it, it will remain the same without expanding. However, it continuously derives benefit from the four elements which naturally serve as a source of nourishment for it.

(2) *Nabaataat* (Flora): They have the ability of expanding and they derive nourishment through the veins present in them. However, it cannot derive benefit from things that are at a distance nor can they save themselves from their enemies. The natural elements are the source of nourishment for these plants whilst for certain species of plants their source of nourishment is a combination of *jamaadaat* and other plants. For example, a creeper. It binds onto a tree and that becomes its source of nourishment.

(3) The third type is that of animals. Their sources of nourishment are the natural elements, *jamaadaat*, as well as plants. However, plants are source of nourishment for certain types of animals only and such an animal is able to recognise which are beneficial and which are not. Furthermore, just as some plants are the source of nourishment for other plants, some animals are also the source of nourishment for other animals. Hence, a rat is a source of nourishment for a cat and a goat is a source of nourishment for a lion etc.

(4) The fourth type is the rank of humans. The sources of nourishment for humans are the natural elements, *jamaadaat*, plants, and animals. However, just as every plant is not a source of nourishment for man, similarly not every animal is

a source of nourishment for man. In fact, man has also been taught which sources of nourishment are beneficial and which are not. A human is not a source of nourishment for another human!

After pondering over these positions and ranks, you will realise that the lower ranked species are the sources of nourishment for the higher ranked species. Thus, what objection do you have with respect to the consumption of meat?

Postmaster: My question is; why can you eat a goat but not a pig?
Mufti Sahib: Just as every plant is not the source of nourishment for animals, likewise not every animal is a source of nourishment for humans. Rather, whatever is beneficial has been permitted and what is harmful is impermissible to consume. If you deliberate over this carefully, you will understand that shamelessness and indecency is predominant in a pig. Several males will cohabit with one female in succession. There will be several males waiting in a queue, awaiting their turn, and no one gets angry with the next. On the contrary, look at a rooster. One rooster has twenty hens under his control. If another rooster tries to interfere with any one of them, the feathers of his head and mane rise and he charges at his fellow rooster to kill him. Therefore, we find immorality and indecency prevalent in those who consume pork. (Continues to next *malfooz*)

The *qurbani* of Hadhrat Shaikh-ul-Hind رحمة الله عليه

Our great elder, Hadhrat Shaikh-ul-Hind رحمة الله عليه used to personally rear a cow for *qurbani*. He would tend to it, feed it, and display a great deal of affection to it. The cow would also display affection for him. Whenever Hadhrat رحمة الله عليه would go to class, to deliver his lessons, the cow would follow him and sit outside the class. When the lesson was over and Hadhrat رحمة الله عليه would return home, the cow would follow him. Then as the days of *qurbani* drew closer, he

would lessen the fodder and start feeding it with milk and *jalebi* (a sweetmeat). A few days before *qurbani*, Hadhrat رحمة الله عليه would smear *mehndi* and adorn it. Eventually, on the day of *qurbani*, as Hadhrat رحمة الله عليه would be slaughtering the animal, he would shed a few tears thereby practising on the *aayah*:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

(You will never acquire piety until you spend of that which you love.)

Postmaster: This is not something farfetched that one will do such a thing out of his love for Allah Ta`ala.
Mufti Sahib: Another defect in a swine is that they eat filth and by consuming its meat, the ill effect will be transferred to the eater.

Postmaster: Some cows also eat filth!
Mufti Sahib: The little that it eats is removed by the grass and other fodder etc. that it consumes. Thus, the effect of the filth is not retained. However, if a cow (or animal) nourishes itself only on filth, its consumption will also be impermissible. Do you still object to eating a cow after the explanation I have given? Yet, you do not object to those who drink its urine, worship its faeces, and smear the faces of their idols with it.

Postmaster: Very well, I shall terminate the discussion at this point. It seems that you are becoming angry and upset.
Mufti Sahib: I am not angered at all. It is you who are becoming upset and angry.

Thus, the discussion ended and he walked away.

Discussion with a pundit regarding the permissibility of goats and the impermissibility of swine

Once, a pundit who occasionally paid me a visit asked the following question:

Pundit: Molwi Sahib, there is a very strange *mas'alah* in your religion.
Mufti Sahib: We are all strange and unique. Tell me, what additional thing have you discovered?

Pundit: There are two animals that are similar in shape and form, but one is *halaal* and the other is *haraam*. The goat is *halaal* and the pig is *haraam*. What is the reason for this?
Mufti Sahib: Pundit Jee! My answer will be bitter for you to swallow, so please don't become angry.

Pundit: The answer cannot be so terrible.
Mufti Sahib: The answer is such that, the hair in your nose will burn, the skin on your face to your neck will peel away and you will never ask this question ever again. However, I shall try to explain it in such a manner that will hopefully be acceptable to you. Listen carefully. Who will we refer to as a blind person? It is obvious that one who equates the goat and the pig, in respect to shape and size, is blind. (Pointing to himself) A goat has a beard whereas (pointing to the pundit) a pig does not have one. A goat eats fodder and grass whilst a pig eats faeces and filth. A goat (ewe) has two udders whilst a pig has more. A goat has horns and a pig does not. In short, both have different shapes and even the formation of their limbs is different. Nevertheless, we accept that there are some blind people (who cannot differentiate between them) and we must consider them. Very well, tell me, is your mother alive?

Pundit: Yes.
Mufti Sahib: Do you have a sister?

Pundit: Yes.
Mufti Sahib: Do you have a wife?

Pundit: Yes.

Mufti Sahib: Do you also have children?

Pundit: Yes, I have two children.
Mufti Sahib: From whom were these children born?

Pundit: What do you mean 'from whom'?
Mufti Sahib: There are three women in your home, your mother, sister, and wife. Which of these women bore your children?

At this question, he became enraged and said,
Pundit: My children are from my wife. From whom else can they be?
Mufti Sahib: Your mother, sister, and wife are all women. Their forms and appearance are the same. Each of them has two eyes, two ears, and two feet. However, why do you then regard your wife as *halaal* (permissible) and your mother as *haraam* (unlawful)? If there is an age gap between your mother and wife then there is no real difference between your wife and sister. So why do you consider your wife as lawful and sister as unlawful?

In a fit of rage he said,
Pundit: This is the level of a Muslim's character. You pick on at the mothers and sisters of others!
Mufti Sahib: May Allah Ta`ala forgive us. Pundit Jee, you have misunderstood me. I am not picking on your mother or sister. If this is what you have understood, then I do not blame you for becoming angry. A noble person will definitely be enraged if someone picks on his mother and sister. (You were the one who commenced by saying that both animals are the same, but Islam is a very strange religion, since it allows the consumption of one and forbids the other.)

He then started to speak in an irrational manner and I said to him,
Mufti Sahib: I had initially stated that the answer will be bitter for you to swallow but I had removed some of the bitterness.

Pundit: Why don’t you say those bitter words as well!

Mufti Sahib: Must I really say it?
Pundit: Yes.

Mufti Sahib: It seems that you have acquired some level of tolerance. So listen carefully. There is no difference between the two of us. Then why do you regard your wife as lawful for yourself and not for me? Similarly, there is no difference between your brother-in-law and myself, but why is it that your sister is lawful for him and not for me. In the same vein, why do you consider your mother as lawful for your father and not for me whereas there is no difference between your father and me? In fact, if his attire is similar to the people of the past, then perhaps he might have a beard as well. In short, both of us are the same, but why is your mother lawful for him and not for me?

The pundit became incensed and blurted all the expletives he had in his vocabulary. I then said to him,
Mufti Sahib: Pundit Jee, calm down and listen to me. Becoming enraged is a sign of foolishness and ignorance. You are unacquainted with your religious books and are displaying your ignorance by becoming angry. It is stated in the book, Satyaarat Prakaash - page 129 (a Hindu holy book), that if a person has gone abroad to earn a living or to seek knowledge, it is permissible for his wife to satisfy her desires with her neighbour.

I opened the book and showed the quoted text to him.

Mufti Sahib: Have I spoken ill against you? If you happen to go abroad and your wife has the need to fulfil her lust, then in the light of your holy book, it will be permissible for her to satisfy herself with your neighbour.

The pundit stood up and began walking away.

Mufti Sahib: Pundit Jee, forgive me but this is the answer that is given to a swine.
Pundit: Now you are calling me a swine.

Mufti Sahib: I have been saying this for a very long time, but what can I do if nobody is willing to accept it?

Discussion with a pundit regarding reincarnation

I was travelling in a car with a pundit and another person. During the journey, the pundit began explaining, to this person, the Hindu belief of reincarnation. I decided to join in and said, “Nobody returns after he dies.” The pundit presented his proof, but I disproved him and broke down his argument. Hence, he began speaking in Sanskrit and read a prayer. I said to him, “I don’t think that you have come across the principle: ثبوت شيئ لشيئ فرع ثبوت المثبت له (Establishing a fact through a fact is indirectly establishing the original fact).”

This silenced him and I also remained quiet. After some time elapsed, he began discussing the topic again. “Don’t you understand?” I asked. “I have already told you: ثبوت شيئ لشيئ فرع ثبوت المثبت له (Establishing a fact through a fact is indirectly establishing the original fact.) Catch hold of a dog and ask it, ‘What were you in your first life? Were you a pundit? What wrong did you do?’ The pundit realised that I was inferring him to be a dog. Thus, he remained silent.

Consuming meat

Moulana Thanaa’ullah Amritsari Sahib رحمة الله عليه used to strike his hand on his chest and say, “I am the lion of Punjab.” He once had a debate with a pundit on the topic of consuming meat. The audience comprised of both males and females and the females were seated on

the upper level. The pundit was fat and hefty in stature. He commenced by saying, "A person's lustful passions and anger are ignited by eating meat and this leads him to commit sins. Therefore, sins are committed mostly by Muslims whilst Hindus are pure and chaste."

When it was Moulana's رحمة الله عليه turn to speak, he started by asking, "Do you know who you are challenging? You are speaking to the lion; the Lion of Punjab," striking his hand on his chest. He went on to say, "Lustful passions are not ignited by meat only. Observe a lion. It eats meat and drinks blood. This is its source of nourishment (Moulana رحمة الله عليه at this point struck his hand on his chest). However, it only cohabits once a year. Conversely, (pointing to the pundit), a donkey only eats grass and leaves. It does not venture near meat at all. However, as soon as it awakes, it jumps immediately upon a mare to fulfil its desires. Once it finishes with the first it jumps onto another." Saying this, Moulana رحمة الله عليه pointed to the upper level where the Hindu women were seated. The entire audience burst out in laughter. Seeing this, the females began sneaking out quietly. Moulana رحمة الله عليه addressed them, "O mares! Where are you all going? You are the ones who bring light into the programme. The youngsters seated here are not interested in listening to the pundit or me. They are here only to ogle you. If you go away they will also leave; for you are the real reason why they are remaining behind!"

Refuting reincarnation

Once, a Hindu went around claiming that a young girl, who was reincarnated, was narrating incidents concerning her first life. I refuted his claim and the following discussion ensued:

Mufti Sahib: This is incorrect. Nobody returns after death.
Hindu: How is it possible for her to narrate such facts? Furthermore, she even revealed the location of a treasure that she had buried and when that place was dugout, we found the treasure!

Mufti Sahib: Are you using a young immature girl to establish your religion? Is this correct? In addition, did you return the treasure to her?
Hindu: Returning the treasure to her is a separate matter.

Mufti Sahib: What is the ruling according to your religion? Do you have to return it or not?

He had no reply and remained silent. After a few moments of silence he said,
Hindu: Well then, I have further proof. Two oxen spoke to one another. The first said to the second, “Tomorrow, we are going to be punished.” Twenty-four hours later, the ox died.
Mufti Sahib: Are you now using an ox to establish your religion? Tell me! Did the ox speak in human language or in animal language? If it communicated in its own language, how did you manage to understand it? Moreover, if it spoke in human language, certainly there would have been a huge uproar in the community, which we did not even hear about!

Hindu: This girl even knows certain portions of the Qur’aan. She must have learnt it in her first life!
Mufti Sahib: Proving reincarnation through such a fact is incorrect according to your own books. It is stated in the Hindu book, Satyaarat Prakaash, that only if an individual had practised upon the correct religion in their first life, will they be reincarnated otherwise, they will not be reborn! Now, according to your claim, this girl was a human and a Muslim in her first life and she has now returned as a human in her second life. Hence, we can conclude that the religion of Islam is true. It is further written, in your holy book, that one does not remember anything from the past life, whereas she remembers the Qur’aan from her first life. Thus, your religion is incorrect. Therefore, you all should accept the truth and become Muslims. On hearing this, they all got up and walked away.

Some of my friends then asked me, “How was it possible for her to know the *aayaat* of the Qur’aan Shareef?” I replied, “The mind of an infant is extremely impressionable. It appears that she might have heard the recitation of the Qur’aan Shareef from a Muslim and memorised a few *aayaat*.”

Upon investigation, it was revealed that she would frequent the home of a Muslim family where the recitation of Qur’aan would take place daily. In this way, she managed to memorise a few *aayaat*. It is also reported by the Hindus, that the body of Shaitaan enters the body of a human.

Refuting *Ghair Muqallidiyyat* (the abandoning of *taqleed*)

Definition of *taqleed* and its importance

Q: What is *taqleed* and is it necessary?

A: *Taqleed* means that a non-*mujtahid* follows the verdict of a *mujtahid* in *fiqhi* (juristic) related issues without seeking a proof for it whilst having the total reliance that the *mujtahid* does have the proof for it. Basically, this is what *taqleed* means.

For example, a person asks you a question concerning a *musallee* who forgot two sit after the second *rakaat*, in a four *rakaat Salaah*, and only realised his mistake after the fourth *rakaat*. Thus, he performed *sajdah-e-sahw* at the end of his *Salaah*. Will such a *Salaah* be valid? You answer him by saying that the *Salaah* is valid. This person then accepts your verdict without asking for proof. Instead, he has absolute certainty that you do have the proof for it. This is termed as *taqleed*. The responsibility of a person who does not know a *mas'alah* is that he should enquire from someone who does know it. The reason for this is that he will be able to practise on what he is shown. The Qur'aan Shareef says:

فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ

(Then ask the people of learning if you do not know.)

This means that if you do not know something, then ask from those who do know. Furthermore, the benefit of enquiring is that you will be able to practise on it. Allah Ta`ala says in the Qur'aan Shareef:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآىِٕفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ

(Why does a small group from every large group not proceed to attain a deep understanding of Deen so that they may warn their people when they return so that they may take heed.)

In every large group there should be a small group who acquire the proper understanding of Deen so that, when their people return from an expedition, they can impart the injunctions of Allah Ta`ala. The benefit of them teaching others is that they will eagerly accept it. This in essence, is the meaning of *taqleed*.

Why make *taqleed* of the four *Imaams*?

Allah Ta`ala states in the Qur'aan Shareef:

وَّاتَّبِعۡ سَبِيۡلَ مَنۡ اَنَابَ اِلَيَّ

(And follow the path of the one who turns towards Me.)

Following a path requires knowledge of the path. Hence, what is the correct path? It is the *mazaahib* of the *a'immah-e-arba`ah* (the four famous *Imaams* of *fiqh*). There were many *Imaams* amongst the *Sahaabah*, *Taabi`een*, *tab`-e-taabi`een*, but none of their *mazhabs* were collated and systemised as is the case of the four *Imaams*. *Masaa'il* in these four *mazhabs* range from *Kitaab-ut-Tahaarah* (chapters on purification) to *Kitaab-ul-Faraa'idh* (chapters on inheritance). This type of system was not found in the *mazhabs* of the other *Imaams*. Hence, we are left with no choice, but to follow one of the four *mazhabs*.

An important point to note is that one is allowed to follow only one mazhab from the four. If we were allowed to follow all the *mazhabs, Deen* would be reduced to the status of play and amusement. For example, if a person wanted to know the ruling of a particular *mas'alah*, he would enquire about it from the first *mazhab* but if he felt the verdict burdensome, he would then enquire the ruling from the next *mazhab*. Thus, one will just be following his own *nafs* (desires) which could possibly lead to *talfeeq*. To clarify further; a person vomited after making *wudhu*. He is advised to repeat his *wudhu* as vomiting nullifies the *wudhu* according to Imaam Abu Hanifah رحمة الله عليه. However, he retorts saying that according to Imaam Shaafi`ee رحمة الله عليه the *wudhu* is not nullified and he is following this

mazhab. He later goes and touches his wife. When he is told to repeat his *wudhu*, since touching the wife nullifies *wudhu* according to Imaam Shaafi`ee رحمة الله عليه, he replies that he is now following the *mazhab* of Imaam Abu Hanifah رحمة الله عليه in this particular *mas'alah*. Thus if he performs *Salaah*, it will not be valid according to both *Imaams*. This is the meaning of *talfeeq*. It is like a patient who goes from one doctor to another taking the medication of both. It will only cause his health to worsen and deteriorate. It is necessary that he follow the advice of one doctor only.

Taqleed is not *bid`at* (an innovation)

Q: Is *taqleed* not a form of *bid`at* since it is something that is introduced into *Deen*? Similarly, *bay`at* (the oath of allegiance) will fall in the same category. Nabi ﷺ did not initiate the Sahaabah ﵃ for *bay`at* as is practised amongst the four *silsilahs* (groups of *tasawwuf*). The reason for asking these questions is the warning in the *Hadeeth*, which says that, the outcome of *bid`at* is *Jahannum*: كل بدعة ضلالة وكل ضلالة في النار (Every innovation is misguidance and misguidance leads one to *Jahannum*.)

A: If someone is suffering with a fever and he visits a doctor who prescribes medication for the patient, will you say that this is also a *bid`at* since this is an innovatory practice? Never! Similarly, understand these concepts in the same light. Allah Ta`ala states in the Qur'aan Shareef:

يَآاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْئًا وَّ لَا يَسْرِقْنَ وَ لَا يَزْنِيْنَ وَ لَا يَقْتُلْنَ اَوْلَادَهُنَّ وَ لَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَ اَرْجُلِهِنَّ وَ لَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اللّٰهَ

(O Nabi ﷺ! Accept the pledge of allegiance from the believing women, and seek forgiveness on their behalf when they come to you to pledge that they shall not ascribe any partner with Allah, that they will not steal, commit adultery, kill their children and nor will they

come forth with slander, which they fabricate before their hands and feet, and that they will not disobey you in any good.)

This is typically what takes place when the *mashaayikh* initiate *bay`at*. As far as labelling anything that was introduced after the era of Nabi ﷺ as *bid`at* is incorrect. If someone were to say that you and your forefathers are all *bid`atis* since none of you were alive in the era of Nabi ﷺ, will you accept it?

Taqleed is found completely in the *Ghair Muqallideen*

The *ghair muqallideen* speak out against *taqleed* and even regard it as *shirk*, but they unwittingly practice upon *taqleed* to a very high degree. The extent of their *taqleed* is such that when Allamah Shoukaani (a famous Arab *ghair muqallid* scholar) wrote a *tafseer* of the Qur'aan, Fath-ul-Qadeer, Nawab Siddeeq Hasan Khan (a renowned Indian *ghair muqallid* scholar) wrote his *tafseer* and called it Fath-ul-Bayaan, which is adapted from Fath-ul-Qadeer. Allamah Shoukaani then wrote a book, Irshaad-ul-Fuhool fee `Ilm-il-Usool and Nawab Siddeeq Hasan followed suit and wrote Husool-ul-Ma'mool fee `Ilm-il-Usool which is a condensed version of the former. Thus, *taqleed* is found in them as well!

In the discussion regarding *khula`* (dissolution of marriage at the insistence of the wife), Allamah Shoukaani was of the view that it is regarded as *faskh* (cancellation of the marriage) and not *talaaq* (divorce). Nawab Siddeeq Hasan expressed the same view. However, when Allamah Shoukaani changed his view and stated that *khula`* is *talaaq* and not *faskh*, Nawab Siddeeq followed suit. Thereafter, Allamah Shoukaani reviewed his stance and stated that *khula`* is like a *khunthaa mushkil* (hermaphrodite). Hence, it is neither *talaaq* nor *faskh*, but something in-between. Subsequently, Nawab Siddeeq Hasan changed his view and stated the same. Is this not *taqleed*? Nawab Siddeeq Hasan is echoing the rulings of Allamah Shoukaani after approximately one hundred years had elapsed. Alternatively,

should we say that after the Hanafis rebuffed his explanations, he now seeks the help of Allamah Shoukaani?
A poet says:

زمرہ رائے در افتاد بار باب سنن
شیخ سنت مددے قاضی شوکاں مدئے

You will not find any Hanafi getting perturbed during a debate and call out to Imaam Abu Hanifah رحمة الله عليه for help.

I happened to meet a *ghair muqallid* and had the following discussion with him. He said, "Don't present to me the statements of men but present a *Saheeh, marfoo`, muttasil Hadeeth*." "Could you kindly define a *Saheeh, marfoo`, muttasil Hadeeth*," I asked, "Without presenting the statements of men. Instead present to me a *Saheeh, marfoo`, muttasil Hadeeth*."
He then asked, "Did Nabi ﷺ say that Imaam Abu Hanifah رحمة الله عليه should be regarded as a great *Imaam*?" I replied, "Did Nabi ﷺ say that Imaam Bukhaari رحمة الله عليه should be regarded as a great *Imaam*?" He was immediately silenced upon hearing this.

Discussion with a *ghair muqallid* regarding *Taraaweeh*

Q: A pamphlet containing *masaa'il* of fasting has been published by a *ghair muqallid*. It is written therein that the *du`aa*: بصوم غد نويت is not proven from the *Hadeeth*.
A: Is it proven in any *hadeeth* that one should be a *ghair muqallid*?

During *i`tikaaf* in South Africa, three *ghair muqallids* approached me. One of them had a very long beard, longer than a fist; the second had a very short beard whilst the third had shaved his beard. They asked me the proof for performing twenty *rakaats* in *Taraaweeh*.
I replied, "Was *Tahajjud Fardh* or not? It was *Fardh*. Allah Ta`ala says in the Qur'aan Shareef:

يَاَيُّهَا الْمُزَّمِّلُ ۙ﴿۱﴾ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ﴿۲﴾ نِّصْفَهٗٓ

(O the one wrapped in a shawl. Stand up for the entire night except for a little while; either half the night or slightly less.)
Furthermore, Nabi ﷺ did not perform it alone. The Sahaabah ؓ used to also read with Nabi ﷺ. Allah Ta`ala says:

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَ نِصْفَهٗ وَ ثُلُثَهٗ وَ طَآىِٕفَةٌ مِّنَ الَّذِيْنَ مَعَكَ

(Verily your Rabb knows that you and a group of those with you stand close to two-thirds of the night, or half the night or a third of the night.)
"First tell me," I said. "Was *Qiyaam-ul-Layl Fardh* or not? The topic of *Taraaweeh* we will discuss thereafter." Those poor fellows were uneducated in *Deen*; they were mere *Huffaaz*. The discussion then proceeded as follows:
Mufti Sahib: Well, tell me, how many *rakaats* of *Taraaweeh* have been proven from the *Hadeeth*?
Ghair Muqallid: Eight *rakaats* are proven from the *Hadeeth*.

Mufti Sahib: Was it established for the entire month or for only three nights?
Ghair Muqallid: It is established for three nights.

Mufti Sahib: On those three nights, did Nabi ﷺ perform *Qiyaam-ul-Layl*, which was *Fardh*, apart from the eight *rakaats*?

They remained silent. They could not answer me.

Mufti Sahib: Performance of *Taraaweeh Salaah* has been established, irrespective of whether it was established by Nabi ﷺ, Hadhrat Umar ؓ or any of the other *khulafaa*. However, where is it proven that one can cut or shave the beard?

Hearing this, the person with the big beard became emotional and shouted out, "I have repeatedly told them, but they do not seem to listen to me. One hundred and twenty-four thousand *Sahaabah* ؓ had beards."

Mufti Sahib: Clarify your understanding of keeping a beard.
Ghair Muqallid: What do you mean?

Mufti Sahib: Amongst the one hundred and twenty-four thousand *Sahaabah* were women and children. Did they all have beards? Furthermore, there were also Sahaabah ﷺ who passed away in their infancy. Did they also have beards?
It is stated in Al-Bahr-ur-Raa'iq (vol. 2, p. 66) that Imaam Abu Yusuf رحمة الله عليه asked Imaam Abu Hanifah رحمة الله عليه regarding *Taraaweeh* being established from Rasulullah ﷺ. Imaam Abu Hanifah رحمة الله عليه replied that it was established from the action of Umar ﷺ. When Imaam Abu Yusuf رحمة الله عليه asked him whether Umar ﷺ had any proof for his action, Imaam Abu Hanifah رحمة الله عليه replied that he definitely had a proof – لأن عمر كان متبعا لا مبتدعا – for Umar ﷺ emulated and did not innovate.

The *aathaar* (statements and actions) of the *Sahaabah* ﷺ are insufficient proof according to the *ghair muqallideen*. Hence, they argue that the issuing of three *talaaqs* was considered as one *talaaq* in the time of Nabi ﷺ, and it was only during the *khilaafat* of Umar ﷺ that three *talaaqs* were regarded as three separate *talaaqs*. Hadhrat Umar ﷺ had no right to change the ruling. Now look at their baseless reasoning! In one instance, they say that Umar ﷺ had no right to change and alter the laws of *Shari`ah* whereas in the situation concerning the beard, they accept his ruling wholeheartedly!

I then told them, "As long as the principles of the debate are not set out, the discussion will be fruitless. Firstly, decide whether the *aathaar* of the *Sahaabah* ﷺ are regarded as *shar`ee* proof or not. If they are regarded as *shar`ee* proof, then to what extent will you consider them to be a source of proof? If the rules of the debate are laid out clearly, the debate can commence and end within a few minutes.

Was Imaam Abu Hanifah رحمة الله عليه weak and unreliable?

On one occasion, a *ghair muqallid* had the following conversation with me:

Ghair Muqallid: Imaam Abu Hanifah was *dha`eef* (weak).
Mufti Sahib: Did you wrestle and fight him? After all, all humans are weak. Allah Ta`ala declares in the Qur'aan Shareef:

وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا

(Man has been created weak.)

Ghair Muqallid: I meant that he had a weak memory.
Mufti Sahib: That is incorrect.

Ghair Muqallid: Hafiz Zahabi رحمة الله عليه has stated this in Meezaan-ul-I`tidaal.
Mufti Sahib: Hafiz Zahabi رحمة الله عليه did not state this in his *kitaab*. Instead, an Indian *ghair muqallid* wrote this out of jealousy on the footnote of his *kitaab* and it was printed in this manner. Thus, when the Arabs copied the Indian print, they thought the footnote was part of the *kitaab* and felt that the scribe had mistakenly omitted it. Hence, they placed it within the original text and reprinted it as part of the *kitaab*.

Ghair Muqallid: It is possible that the opposite scenario might have taken place.
Mufti Sahib: The opposite could not have happened. A *ghair muqallid* would not find the need of removing something from the text and placing it as a footnote. Yes, a *muqallid* would remove it from the *kitaab*. He will not even put it in the footnote. Apart from this, I have proof to support my claim that it was not Hafiz Zahabi's رحمة الله عليه statement.

Firstly, Hafiz Zahabi رحمة الله عليه has written in the introduction of the *kitaab* that he will not discuss the reports of the reliable *Imaams*, like the *a'immah-e-arba`ah*.
Secondly, the commentary of Meezaan-ul-I`tidaal is Lisaan-ul-Meezaan and this statement conveniently does not appear therein.
Thirdly, Hafiz Zahabi has also compiled the book Tazkirat-ul-Huffaaz wherein he has counted Imaam Abu Hanifah رحمة الله عليه to be from the *Huffaaz* (plural of Hafiz) of *Hadeeth* and in the terminology of the *Muhadditheen*, a *Hafiz* refers to an individual who has memorised one hundred thousand *Ahaadeeth* with their chains of narrators.

A discussion in South Africa

I once attended a programme in South Africa, which comprised of people from different backgrounds. Some of them were from the *Ahl-e-hadeeth* (those who claim to follow the *Hadeeth*), some were *munkireen-e-hadeeth* (rejecters of the *Hadeeth*) whilst others were professionals such as doctors, engineers etc. I was asked to conduct a programme, but it was not going to be a lecture; rather a question and answer session. Hence, someone forwarded the following question:
"When the Qur'aan is sufficient for one's guidance, what is the need for the *Hadeeth*?"
I replied, "When Allah Ta`ala is present and sufficient for guiding people then what was the need for a *rasul*. Hence, just as there is the need for a *rasul* despite the omnipresence of Allah Ta`ala, similarly there is a need for the *Hadeeth* in the presence of the Qur'aan. If the purpose of the Qur'aan is هُدًى لِّلنَّاسِ *(guidance for mankind)*, then the purpose of the *Hadeeth* is: وَ اَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ *(And we revealed to you the Zikr (Qur'aan) so that you may explain to mankind what has been revealed to them.)*
Tell me! The Qur'aan says: وَاَقِيْمُوا الصَّلٰوةَ *(Establish Salaah)*. Now, how did we come to know that *Maghrib* has three *rakaats, Esha* has

four *rakaats, Fajr* has two *rakaats*, etc.? All these facts appear in the *Hadeeth*. Similarly, the Qur'aan commands: وَاٰتُوا الزَّكٰوةَ *(Discharge Zakaat)*. Now, how did we learn about the various *Nisaabs* (minimum amounts) of *Zakaat* for animals, cash etc.; that 2.5 percent has to be discharged provided you possessed the wealth for an entire year etc.? These details do not appear in the Qur'aan, but appear in the *Hadeeth*. In fact, if you study this matter a bit further, you will realise that it will be impossible to practise on the Qur'aan without the aid of the *Hadeeth*. Likewise, one will not be able to believe in the Qur'aan and in Nabi ﷺ being the *rasul* (messenger) of Allah Ta`ala without the *Hadeeth*, for these beliefs are understood through the *Hadeeth*. Rejecting the *Hadeeth* ultimately results in one rejecting the Qur'aan and Rasulullah ﷺ."

Hearing my answer, he then retorted, "Well, if it is necessary for the *Hadeeth* to coexist with the Qur'aan, then why is there the great misfortune of *Fiqh* (jurisprudence)?"

I replied, "*Fiqh* is not a calamity. It is a *ni`mat* (bounty), for the meaning of *Fiqh* is 'the proper understanding of *Deen*.' Whoever is bestowed with it has indeed been granted a great fortune. Allah Ta`ala says in the Qur'aan-e-Kareem:

وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا

(Whoever has been bestowed with hikmah (understanding of Deen) then indeed, he has been granted immense good.)

Furthermore, Nabi ﷺ has also mentioned:

من يرد الله به خيرا يفقه في الدين

(Whomsoever Allah wishes good for, He grants him the proper understanding of Deen.)

Only a foolish person or one devoid of sound reasoning can claim that *Fiqh* is a misfortune. If one carefully ponders over this, it will become manifest that, it is impossible to practise on the *Hadeeth* without *Fiqh*. For example, if a person reaches the *musjid*, whilst the *Imaam* is in *ruku*, what should he do? If you say that he should not

join the *Imaam* then this contradicts the *Hadeeth* which says that one should join the *Imaam* in whichever posture he finds him in. If you say that he should join him in *ruku*, then what is your opinion regarding the recitation of *Surah Faatihah*? If you say that he should recite *Surah Faatihah*, then this contradicts the *Hadeeth* which prohibits one from reciting anything during *ruku* and *sajdah*. And if you say that he should not recite *Surah Faatihah*, it opposes the *Hadeeth*: لا صلاة لمن لم يقرأ بفاتحة الكتاب (There is no *Salaah* for the one who does not recite *Surah Faatihah*.). If you say that he will not attain the *rakaat* despite him getting the *ruku* with the *Imaam*, it contradicts the *Hadeeth*: من أدرك ركوعا فقد أدرك ركعة (Whoever gets the *ruku* has got the *rakaat*.)." [1]

Musaafahah (handshaking) with one hand

During my stay in Kanpur, the *Tableeghi jamaat* visited Qunooj and went to a *musjid* frequented by *ghair muqallids*. Whilst we were seated in the *musjid*, a person entered and made *musaafahah* with the entire *jamaat* using just one hand whilst the other was kept behind his back. When he came to meet me, I bent forward and looked towards his other hand. Seeing this, the rest of the *jamaat* began laughing and asked me the reason for doing this. I replied, "I was just looking to see what was in the other hand."

Debate with the *Ghair Muqallideen* in Qunooj

I once had a debate with a group of *ghair muqallids* in Qunooj. However, before the debate began, I insisted on laying down a certain condition. When they asked me what the condition was, I replied that that we should stipulate the basis for reaching our deductions. They said that our deductions should be based on *Ahaadeeth* which are *Saheeh*, *sareeh*, *marfoo`*, *ghair mansookh* and *ghair muta`aaridh*. The deductions should not be based on statements of men. In turn, I told them, "Could you please define a

[1] It is only through *fiqh* that one easily reconciles between these *ahaadeeth*.

Hadeeth that is *Saheeh, sareeh, marfoo`, ghair mansookh* and *ghair muta`aaridh*. However, the definition should be presented using a *Hadeeth* that is *Saheeh, sareeh, marfoo`, ghair mansookh* and *ghair muta`aaridh,*" and not the statement of a man. Upon hearing this, the debate ended before it could even commence!

A debate with a *ghair muqallid* at the Maqaam-e-Ebrahim

Once, a *ghair muqallid* met me at the Maqaam-e-Ebrahim and said,
Ghair Muqallid: I have heard that you issue *fatwas*. My advice to you is that you should never issue a *fatwa* contrary to the Qur'aan and *Hadeeth*.
Mufti Sahib: If your advice is in the general sense, then I am grateful to you and *Jazaakallah* (may Allah reward you.). However, if you have come across any of my *fatwas* that has contradicted the Qur'aan or *Hadeeth* then please bring it to my attention. If I have erred, I shall retract my statement.

Ghair Muqallid: I have not across any such *fatwa*. Nevertheless, I have just heard that you issue *fatwas*. Thus, I am advising you accordingly.
Mufti Sahib: Well, kindly listen to what I have to say. When a query is presented before me, I search for the answer in the Qur'aan Shareef. If I find the answer in the Qur'aan, I do not refer to any other *kitaab*. For example, someone asked me regarding the validity of issuing three *talaaqs* (in one sitting). When I perused through the Qur'aan Shareef I found the following *aayah*: اَلطَّلَاقُ مَرَّتٰنِ *(The divorce is twice)*. After a few verses, Allah Ta`ala further says:

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَه

(Then if he divorces her she will not be halaal for him until she marries another husband.)
We understand from here that three *talaaqs* are valid, irrespective of whether they are issued in one sitting or separate sittings. The

Qur'aan Shareef does not give any further detail on this matter. Thus, such a woman no longer remains *halaal* and lawful for her husband unless she undergoes the process of *halaalah*. Therefore, in accordance to these verses, I issued the verdict.

If after searching within the Qur'aan Shareef I do not find a solution to my problem, I then refer to the *Hadeeth*. If the answer is found therein, then there is no need to investigate the matter elsewhere. For example, the question regarding recitation whilst following the *Imaam* in *Salaah* was also posed to me. When I searched the Qur'aan Shareef I could not find the answer for it. Hence, I referred to the *Hadeeth* and I came across a narration in Saheeh Muslim where Nabi ﷺ has mentioned: إذا قرأ فأنصتوا *(When the Imaam is engaged in Qiraat then remain silent.)*. This *Hadeeth* is *Saheeh*, *sareeh* (clear) and *ghair mansookh* (unabrogated). We clearly understand from this *Hadeeth*, that it is impermissible for one to engage in any recitation whilst the *Imaam* is reciting the *qiraat*. Accordingly, I issued the *fatwa* based upon this *Hadeeth*. If I do not find a solution in the Qur'aan or *Hadeeth*, I adopt the view of Imaam Abu Hanifah رحمة الله عليه. Hearing this last statement of mine, the *ghair muqallid* said:

Ghair Muqallid: It is impossible that you will not find a solution in the *Hadeeth*. If you cannot find the answer in your books, then search for it in other books.
Mufti Sahib: What are the other books you are referring to? Must I search in the books of the Yahood and Nasaara?

Ghair Muqallid: No. Search in Bukhaari, Tirmizi, etc.
Mufti Sahib: Why do you refer to them as other books? We study and teach these *kitaabs* in our *madrasahs* on a daily basis. It appears in the *Hadeeth* that when Nabi ﷺ dispatched Mu`aaz رضي الله عنه as the *qadhi* and governor of Yemen, he asked him, "بم تقضي (How will you pass

judgement?)" Hadhrat Mu`aaz ﷺ replied, "According to the Qur'aan."
"What if you cannot find a solution in the Qur'aan?" asked Rasulullah ﷺ. Hadhrat Mu`aaz ﷺ replied, "I will then pass judgement according to your *Sunnah*." "And what if you still do not find a solution?" asked Rasulullah ﷺ.
"أجتهد برأيي (I shall employ my own reasoning)," replied Hadhrat Mu`aaz ﷺ. Hearing this, Nabi ﷺ expressed his pleasure and expressed his gratitude to Allah Ta`ala.
We learn from this that it is not a foregone conclusion that one will find the solution to every problem in the Qur'aan and *Hadeeth*. Hence, there is a need for making *ijtihaad* (employing one's reasoning). However, I am not a *mujtahid* nor do I have the qualifications of becoming one. Thus, I choose the verdict of Imaam Abu Hanifah رحمة الله عليه.

Ghair Muqallid: I promise you that as long as you stay here, I shall furnish a *Hadeeth* for any answer you require.
Mufti Sahib: If you will be able to present to me a *Hadeeth* that is (*Saheeh*, *ghair mansookh* for every *mas'alah* that I ask, I will repent for being a follower of the *Hanafi mazhab* and I shall abandon making *taqleed* of Imaam Abu Hanifah رحمة الله عليه. My question is, do you have any *Hadeeth* regarding clearing facial hair and the hair on the chest and calves?
He became embarrassed and asked,

Ghair Muqallid: Do wish to examine me?
Mufti Sahib: Yes. I am testing you. Do you think that I will so easily abandon following the *Hanafi mazhab*? I will have to thoroughly interrogate you.

He became enraged at this and started moving away. I said to him, "Forgive me, but you had just taken an oath earlier that you will present a *Hadeeth* for every *mas'alah* that I ask. So please fulfil your

promise and don't break it. This is a sign of a *munaafiq* (hypocrite). It is reported in the *Hadeeth* regarding the signs of a *munaafiq*: إذا وعد أخلف (He breaks his promises)."

This did not deter him and he continued to move further away. "At least make *musaafahah* with both hands before you depart," I requested. I extended both my hands and he stretched forth one hand and made *musaafahah*.

A debate with the *Ghair Muqallideen* in Mewat

I went to Mewat to attend a *Tableeghi Ijtima* and a group of *ghair muqallideen* were present at the *Ijtimaa*. They requested to have a debate with me. I replied, "I have not come here to debate and there is no benefit in it." They replied, "You either debate with us or stop following the *Hanafi mazhab*."

I thought to myself that I would not be able to extricate myself from this situation, hence I agreed to debate with them. The topic chosen was *Raf`-ul-Yadain* (raising the hands in *Salaah* when going into *ruku* etc.). The speaker on behalf of the *ghair muqallideen* quoted a few *Sahaabah* ﷺ who have reported the action of *raf`-ul-yadain*. In conclusion he said that *Raf`-ul-Yadain* was established from seventy Sahaabah ﷺ.

It was now my turn to speak and I said, "We have not come to debate and there is no benefit in it. Yes, if you get involved in the work of *Tableegh* you will gain benefit from it. Nabi ﷺ had come to this world and conveyed the message of Islam to the masses. He taught them about Imaan. Tell me, how many Sahaabah ﷺ accepted Islam and brought Imaan at the hands of Nabi ﷺ?" The entire crowd spontaneously replied, "One hundred and twenty-four thousand."

I then told them, "You have all heard that there were one hundred and twenty-four thousand Sahaabah in total and according to the previous speaker, *Raf`-ul-Yadain* is established from seventy Sahaabah ﷺ only! Hence, the rest of the Sahaabah ﷺ did not practise

it. Thus, whoever wishes he may follow the seventy Sahaabah ﷻ and whoever wishes he may follow the rest of the Sahaabah ﷻ. Nevertheless, the difference is based upon which method is preferable and which is not."

Hadhrat Saharanpuri رحمة الله عليه and making *musaafahah* with one hand

In reply to a person's question, Hadhrat رحمة الله عليه said that making *musaafahah* with one hand or with both hands is correct. Both views are mentioned in Al-Koukab-ud-Durri (vol. 2, p. 141). The second view also appears in Saheeh Bukhaari (vol. 2, p. 926).

Once, a *ghair muqallid* made *musaafahah* with Hadhrat Saharanpuri رحمة الله عليه using one hand only. Hadhrat رحمة الله عليه stretched forth both his hands and said with a smile, "This is how *musaafahah* should be made." The *ghair muqallid* replied, "The words of the *Hadeeth* state كَفِّيْ بَيْنَ كَفَّيْهِ (My [the Sahaabi] palm was between both his [Nabi ﷺ] palms.)." Hadhrat رحمة الله عليه responded, "It is evident as to whether Nabi ﷺ stretched forth both his hands or one; he stretched forth both his hands. Hence, are we following the *Sunnah* or are you?"

The incident of *ta'weel* (interpretation)

There is a Mufti is Saudi Arabia who was born blind. He has an excellent memory and has memorised many *Ahaadeeth*. However, he is a *ghair muqallid*. Once, in one of his gatherings, he began commenting on the *muqallideen* and said, "You do not make *ta'weel* in the statements of the *Imaam*, but you make *ta'weel* in the *Nass* (the *aayaat* of the Qur'aan Shareef and the *Ahaadeeth*). This is incorrect. If the view of the Imaam contradicts the *Nass* then practise upon the *Nass* and abandon the view of the *Imaam*."
It so transpired that a *muqallid* entered the gathering and said, "Hadhrat! What can we do? At times we are left with no choice but to make *ta'weel* of the *Nass*." "This is the problem," retorted the

Mufti. "It is a foolish action. The statement of the *Imaam* should be interpreted, not the *Nass*. The *Nass* should be kept as it is." "Hadhrat!" continued the *muqallid*, "But what can we do when we are forced to interpret the *Nass*?" The Mufti replied, "This is incorrect." Subsequently, the *muqallid* said, "Then tell me, with respect to the following *aayah* of the Qur'aan:

وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى *(Whoever is blind in this world will be blind in the hereafter)*, what will you do if *ta'weel* is not made of this *aayah*?" The Mufti remained silent!

Q: Did you meet the Mufti?
A: No.

Q: The loophole that Allah Ta`ala had explained to Hadhrat Ayyoob عليه السلام (for the oath he took of striking his wife), was it due to any particular reason?
A: We also prohibit loopholes without there being a genuine reason or cause.

Q: Perhaps this view is held only by the *Hanafis*.
A: That is why I attributed it to myself and not to anyone else.

The harm of abandoning *taqleed*

Once, a person wrote a letter to me stating that he had issued three *talaaqs* in succession to his wife. He wished to know whether he would become a *kaafir* if he took her back into his *nikaah* without going through the process of *halaalah* as this was permissible according to Imaam Shaafi`ee رحمة الله عليه. In reply I stated that there is no such view of Imaam Shaafi`ee رحمة الله عليه since he also opines that after three *talaaqs* the wife has to go through the process of *halaalah* in order for her to return to the first husband.

It is the *Ahl-e-Hadeeth* who believe that the wife can return to her husband if he issues three *talaaqs* in one sitting. However, that

person who is prepared to forsake the *Mazhab* of Imaam Abu Hanifah رحمة الله عليه just for the sake of enjoying one organ of a woman, it is very likely that he will exceed all bounds of reasoning. Hence, Moulana Muhammad Husain Sahib, a *ghair muqallid* scholar, has stated in his book, Ishaa`at-us-Sunnah, that after twenty-five years of experience he has realised that those who abandon *taqleed* without possessing sound knowledge and reasoning, eventually leave the fold of Islam; some convert to Christianity whilst others turn to atheism.

Definition of *Taqleed* and the ease and comfort therein

Once whilst discussing the topic of *taqleed*, Hadhrat رحمة الله عليه asked a student, "What is *taqleed*?" The student replied, "For a person bound by the *Shari`ah* to accept the view of a *mujtahid* without asking the proof for it." Hadhrat رحمة الله عليه then said, "A *mujtahid* is also *mukallaf* (responsible in *Shari`ah*). Hence, *taqleed* could be explained as accepting the view of a *mujtahid* in *far`ee masaa'il* without asking him the proof for it, but having the confidence that he certainly has it."

Hadhrat رحمة الله عليه then asked the student, "Is there ease and comfort in abiding to *taqleed* or in abandoning *taqleed*?" Hadhrat رحمة الله عليه himself gave the answer saying, "Comfort lies in abiding to *taqleed*. The similitude is that of a sick person who wishes to cure himself. He can choose one of two methods. The first approach is that he could refer to a doctor or a *hakeem* and accept their diagnosis and treatment without asking them the proof for their diagnosis. The other approach would be to personally study a medical textbook and try to diagnose the sickness and seek the appropriate medication. If he finds the appropriate medication, he would go to a pharmacy, purchase the medication, and read the information provided to determine how to take it.

It is self evident that the first method is much easier and in it lies ease and comfort. *Taqleed* could be likened to the first approach. Another example of *taqleed* is that of a traveller who comes to a train station

and upon finding various trains waiting at different platforms, he does not know which train he needs to board. Now, there can be one of two ways to solve the problem. The first way is to ask a porter or someone familiar with the place and accept his word. The other would be to purchase a chart with the schedules of the various trains. If he is literate, he will have to study it by himself, otherwise he will need to ask someone else to examine it for him and direct him to the correct platform. It is clear that ease and comfort is found in the first way and not the second. View *taqleed* and the abandoning of *taqleed* in the same light. In abandoning *taqleed* one places himself in difficulty and discomfort."

Interesting dialogue with a *ghair muqallid* regarding *Qiraat Khalf-al-Imaam* (Reciting *Qiraat* whilst the *Imaam* is reciting in *Salaah*)

Whilst conducting the Bukhaari Shareef lesson in Kanpur, a follower of the *Ahl-e-hadeeth* approached Hadhrat Mufti Sahib رحمة الله عليه and asked,

Ahl-e-Hadeeth: What is your opinion regarding *Qiraat Khalf-al-Imaam*?

The lesson was dealing with another subject matter, but he posed this question and sat down.

Mufti Sahib: I will have to first understand the stance of the questioner to correctly answer the question.

Ahl-e-Hadeeth: I am from the *Ahl-e-Hadeeth*.

Mufti Sahib: Now ask your question.

Ahl-e-Hadeeth: What is your opinion regarding *Qiraat Khalf-al-Imaam*?

Mufti Sahib: I am disturbed by your question.

Ahl-e-Hadeeth: Can a person be disturbed by a question?

Mufti Sahib: Of course. Some questions are such that we have been advised not to ask them by the Qur'aan Shareef itself. Allah Ta`ala says: يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ *(O you who believe! Do not ask of such things that if explained to you will upset you.)*

Ahl-e-Hadeeth: Why are your disturbed?
Mufti Sahib: The reason is that you have asked me for my opinion. Will you follow my opinion? You should have rather asked me what does the *Hadeeth* say regarding this matter.

Ahl-e-Hadeeth: Yes, that was what I meant.
Mufti Sahib: *Alhamdulillah*. You have confessed that my thought is in conformity to the *Hadeeth.* Whatever I say is based on the *Hadeeth*. Now listen, the compulsion of *Qiraat Khalf-al-Imaam* is not proven from the *Hadeeth*.

Ahl-e-Hadeeth: What is the proof for it not being established in the *Hadeeth*?
Mufti Sahib: I have been discomforted again by your question for it appears in the *Hadeeth*: البينة على المدعي و اليمين على من أنكر (The proof is the responsibility of the claimant and the oath is the responsibility of the defendant.). Hafiz Ibn-us-Salaah has stated in his Muqaddamah that this *Hadeeth* is *mash-hoor*. Hence, it is the responsibility of the claimant to present a proof and I am not the claimant. Therefore, to seek a proof from me is against the *Hadeeth* which is something farfetched for the *Ahl-e-hadeeth*. Nevertheless, I will still inform you. To establish the *fardhiyyat* (compulsion) of any action, one requires a *Nass-e-Qat`ee* (conclusive text of the Qur'aan or *Hadeeth*), and in this case there is no relevant *Nass-e-Qat`ee*.

Ahl-e-Hadeeth: Let me give you the proof. It has been narrated:

لا صلاة لمن لم يقرأ بفاتحة الكتاب (The *Salaah* of the one who does not recite *Surah Faatihah* is not valid.).

Mufti Sahib: In which *Para* does this *aayah* appear, or is this a *Surah* itself? This is a *khabar-e-waahid*. You have not understood the meaning of *Nass-e-Qat`ee*. *Toubah*! *Toubah*! However, since you have cited this *Hadeeth* as a proof, explain to me how you prove your claim from it. I have been waiting for a very long time for some understanding and intelligent *Ahl-e-Hadeeth* individual who will be able to explain to me how the *fardhiyyat* of *Qiraat Khalf-al-Imaam* is established through this *Hadeeth*. Hadhrat `Ubaadah bin Saamit ﵁ has reported that once after completing the *Salaah*, Nabi ﷺ addressed the Sahaabah ﵃: لعلكم تقرؤون خلف إمامكم (It seems that some of you are reciting behind the *imaam*.). We understand from this, that Nabi ﷺ had not instructed the Sahaabah ﵃ to do this, nor was it the general practice of the Sahaabah ﵃. Otherwise, it would have been pointless to ask this question. Had Nabi ﷺ instructed the Sahaabah ﵃ to practise *Qiraat Khalf-al-Imaam*, they would have answered that they were instructed to do so by him. Furthermore, Nabi ﷺ never asked them regarding the recitation of *tasbeehaat* and *at-tahiyyaat* etc., since it was recited by everyone. In short, some Sahaabah ﵃ replied that they were reciting whilst following the *imaam*. Nabi ﷺ then advised them: لا تفعلوا إلا بفاتحة الكتاب فإنه لا صلاة لمن لم يقرأ بها (Only recite *Surah Faatihah*, for the *Salaah* of the one who does not recite it is not accepted.).

Ahl-e-Hadeeth: Now, don't you see for yourself!

Mufti Sahib: Yes. I will explain it to you. The word لا تفعلوا is making *nahy* of (preventing) an action. It means that you should not recite anything and the word إلا (except for) is excluding something. *Nahy* demands *hurmat* (prohibition) and the exclusion seeks to enforce and establish something. Further, that which both are referring to has to be different. As mentioned, the exclusion applies to *Surah Faatihah*. So tell me, what does the *nahy* apply to?

Ahl-e-Hadeeth: The *nahy* will apply to a *Surah* and whatever is in the Qur'aan besides *Surah Faatihah*.
Mufti Sahib: Ok, we will now make *i`tibaar*. Do you know what is *i`tibaar*?

Ahl-e Hadeeth: Yes, I do. It is to accept and acknowledge the word of someone.
Mufti Sahib: That is incorrect. *I`tibaar* is a terminology of the *Muhadditheen*. The meaning of *i`tibaar* is to holistically study the wording of a particular *Hadeeth*, after searching for the various texts and wordings it has been reported with, and then find its correct ruling and judgement. When we make *i`tibaar* of this *Hadeeth*, we find opposing words. In one *Hadeeth*, the words: لا صلاة لمن لم يقرأ بفاتحة الكتاب فصاعدا (There is no *Salaah* for the one who does not recite *Surah Faatihah* or more) appear. In another, the words: فما زاد (or extra) appear, whilst in yet another narration the words: وما تيسر (and what is easy) have been reported. In another *Hadeeth* the words: و سورة معها (and a *Surah* with it) are mentioned. Furthermore, there is also a *Hadeeth* with the words: و آيتين معها (and two *aayaat* with it). (Refer to Bazl-ul-Majhood and Ma`aarif-us-Sunan.) Now keeping all these narrations before us, explain to me what will the prohibition apply to? The prohibition and exclusion are applying to the same article. What is your answer to this? If you have an objection to the chain of narration for any of these *Ahaadeeth*, I can show it to you directly from the *kitaab*.
Let us leave these discussions for people with a higher level of understanding. I wish to ask you that if you have to enter the *musjid* whilst the *Imaam* is in the *ruku* of the first *rakaat*, will you join the *Imaam* or not? If you do not join the *Imaam* then you will be going against the *Hadeeth* which says that one should join the *Imaam* in whichever posture he finds him in. (Musannaf Abdur Razzaaq) Hence, you will be leaving out the said *Hadeeth*. If you join the *Imaam* and recite *Surah Faatihah* in *ruku* then you will be

contradicting the *Hadeeth* that prevents one from reciting any Qur'aan in *ruku*. (Sunan Nasaai) Hence, you will be leaving out that *Hadeeth*. Furthermore, if you don't consider yourself to have got the *rakaat,* as is the practice of some *Ahl-e-Hadeeth,* and stand up after the *salaam* of the *Imaam* to complete the *rakaat*, then you will be going against the *Hadeeth* which says that the one who joins the *Imaam* in Ruku has got the *rakaat*. (Bazl-ul-Majhood) Therefore, you will be abandoning the *Hadeeth* and you will be contradicting all the other *Ahaadeeth,* yet you claim to be from the *Ahl-e-Hadeeth*! On which *Hadeeth* are you practising?

Ahl-e-Hadeeth: You have trapped me. How can I escape?
Mufti Sahib: After being entrapped in your home, you ask the one who has surrounded you for the way out! How foolish can you be?

Ahl-e-Hadeeth: Well, if you were faced with such a situation what would you have done?
Mufti Sahib: The entire treasure of *Hadeeth* has been depleted. If I answer your question, will you practise upon it?

The *Ahl-e-Hadeeth* remained silent. Hadhrat رحمة الله عليه then said,
Mufti Sahib: Do you promise to *make taqleed of (follow)* me?
Ahl-e-Hadeeth: Don't entrap me in these logical arguments.

Mufti Sahib: You are now trapped in such a quandary that you have no exit.
Ahl-e-Hadeeth: What will you do in such a situation?

Mufti Sahib: In such a situation, we will go up to Imaam Abu Hanifah رحمة الله عليه and ask him, "We are in a dilemma. Please show us the way out." So Imaam Abu Hanifah رحمة الله عليه will reply, "O my son, if you find the *Imaam* in *ruku* then join him in that posture so that you will be able to practise on the *Hadeeth* that instructs us to join the *Imaam* in whichever condition we find him in. Do not contradict

and oppose the *Hadeeth*, for this is a serious offence. And listen, o my son! When you go into *ruku* do not recite *Surah Faatihah*. Instead, engage in *tasbeeh* so that you will be able to practise on the *Hadeeth* that prevents us from making *qiraat* (recitation) in *ruku*. Don’t oppose the *Hadeeth* since this is an evil action. Pay attention, o my son! Consider having got the *rakaat* in order to practise upon the *Hadeeth* which says that the one who joins the *Imaam* in *ruku* has indeed got the *rakaat*. Don’t ever abandon the *Hadeeth*, as this is a crime.”

We will then ask Imaam Abu Hanifah رحمة الله عليه, “What about the *Hadeeth* which says: لا صلاة لمن لم يقرأ بفاتحة الكتاب, this has not been explained?” Imaam Abu Hanifah رحمة الله عليه will reply, “O my son, that is in respect to the *Imaam* and the *munfarid*, for their *Salaah* cannot take place without *Surah Faatihah*. As for the *muqtadee*, the *Hadeeth*: إذا قرأ فأنصتوا (When the *Imaam* recites then remain silent. – Saheeh Muslim) will apply. Likewise, the *Hadeeth*: من كان له إمام فقراءة الإمام له قراءة (Whoever is following an *Imaam*, the *qiraat* of the *Imaam* is his *qiraat*. – Bazl-ul-Majhood with reference to Daaraqutni, Ibn Maajah and Tabraani) will also be applicable to him. Similarly the *Hadeeth*: الإمام ضامن (The *Imaam* is responsible. – Tirmizi) will also apply to the *muqtadee*. After all, what is the responsibility of the *Imaam*?

Ahl-e-Hadeeth: The narrator of this *Hadeeth* is a *kazzaab* (liar).

Mufti Sahib: The *Hadeeth*: إذا قرأ فأنصتوا is recorded in Saheeh Muslim and you are saying that there is a problem with its *sanad* (chain of narration). Okay, which narrator is a *kazzaab* so that I may make a note of it and research it? If this narrator appears in a narration which you use as a proof for any of your claims, I will take you to task for it.

Ahl-e-Hadeeth: There is no problem in this *Hadeeth*. The problem is with the *Hadeeth* which says: من كان له إمام فقراءة الإمام له قراءة, since one of its narrators is a *kazzaab*.

Mufti Sahib: Which narrator is a *kazzaab*?
Ahl-e-Hadeeth: Jaabir Ju`fi.

Mufti Sahib: Who said that he is a *kazzaab*?
Ahl-e-Hadeeth: Imaam Abu Hanifah (رحمة الله عليه).

Mufti Sahib: *Subhaanallah*! Approximately 1300 years have passed and we have been continuously told that Imaam Abu Hanifah رحمة الله عليه did not know *Hadeeth*. However, today I am overjoyed to hear from your mouth that Imaam Abu Hanifah رحمة الله عليه was well versed in *Hadeeth*. I have also learnt from you, that Imaam Abu Hanifah رحمة الله عليه has written a *kitaab* in the science of *Hadeeth* dealing with the narrators of *Hadeeth* and you have made *taqleed* of (followed) Imaam Abu Hanifah رحمة الله عليه by regarding Jaabir Ju`fi as a *kazzaab*. Please tell me the name of this *kitaab*.

The *Ahl-e-Hadeeth* was silent and as the *Asr azaan* had just completed, he stood up and began walking away.

Mufti Sahib: At least perform one *Asr Salaah* behind the *Ahnaaf*. If you wish, you may also make *qiraat* behind the *Imaam*.
Ahl-e-Hadeeth: I have to rush as I have some important work to do.

Mufti Sahib: Well then, kindly listen to one *Hadeeth* before departing. It appears in the *Sihaah Sittah* that when the *azaan* is called out, Shaitaan flees whilst passing wind because everything that hears the *azaan*, whether they are the rocks or stones, will bear testimony on the Day of *Qiyaamah* in favour of the *mu'azzin*. Hence, he flees in order that he is not enlisted among those who will bear

testimony on behalf of the *mu'azzin*. In another *Hadeeth*, Nabi ﷺ has mentioned: من تشبه بقوم فهو منهم (Whoever imitates a people is counted from amongst them.) So, if you have to leave now, you are imitating Shaitaan. Imaam Maalik رحمة الله عليه has mentioned that when placing water into the nostrils during *wudhu*, one should use his hand to clean them and not merely blow out the water since by doing so he will be imitating a donkey. Therefore, you should also refrain from imitating Shaitaan.

Upon hearing this, he got up and walked away without saying a word.

The Saheehain (Saheeh Bukhaari and Saheeh Muslim) do not contain any narration of Imaam Abu Hanifah رحمة الله عليه

A person once told me that since Saheehain did not record any narration of Imaam Abu Hanifah رحمة الله عليه this proves that Imaam Sahib رحمة الله عليه was weak in the science of *Hadeeth*.

I replied, "Imaam Shaafi`ee رحمة الله عليه was also a great *Muhaddith* and Saheehain have not recorded or narrated any of his narrations as well! Similarly, Imaam Ahmad bin Hambal رحمة الله عليه was the *ustaaz* of Imaam Bukhaari رحمة الله عليه and he remained in his company for a long period. However, there is only one narration of Imaam Ahmad رحمة الله عليه, that appears in Saheeh Bukhaari and the reason for including that narration was to explain the view of Imaam Ahmad رحمة الله عليه. The narration appears in باب كم غزى النبي صلى الله عليه وسلم (Chapter regarding the number of battles Nabi ﷺ fought), vol. 2, p. 642: شهران لا ينقصان شهرا عيد. After narrating this *Hadeeth*, Imaam Bukhaari رحمة الله عليه states:

قال أحمد بن حنبل إن نقص رمضان تم ذو الحجة وإن نقص ذو الحجة تم رمضان.

We thus realise that the absence of a narration of Imaam Abu Hanifah رحمة الله عليه in Saheeh Bukhaari in no way indicates any sign of weakness in the field of *Hadeeth*. Otherwise, one will have to admit that Imaam Shaafi`ee رحمة الله عليه Imaam Ahmad رحمة الله عليه were also weak in the field of *Hadeeth* which you are not prepared to do."

Qiraat Khalf-al-Imaam (Reciting *qiraat* whilst following the *Imaam* in *Salaah*)

Once, a group of people wished to discuss the *mas'alah* of *Qiraat Khalf-al-Imaam* with Imaam Abu Hanifah رحمة الله عليه. Several of them began speaking at the same time. Imaam Abu Hanifah رحمة الله عليه told them, "We will not be able to discuss the issue in this manner. Appoint one person from amongst you to speak on behalf of the group." They agreed to his request and appointed one person to be their spokesperson.

Imaam Abu Hanifah رحمة الله عليه then addressed them and said, "The *mas'alah* has been solved! Just as you had appointed one person to speak on your behalf, we also appoint the *Imaam* to recite the *qiraat* on our behalf. He presents the case to Allah Ta`ala on the congregation's behalf and his *qiraat* suffices for the entire congregation. Therefore, the *muqtadees* are not required to recite any *qiraat*. This appears in the *Hadeeth* as well: من كان له إمام فقراءة الإمام له قرائة (Whoever is following an *Imaam*, the *qiraat* of the *Imaam* will be his *qiraat*.)" (Bazl-ul-Majhood, vol. 2, p. 53/ Seerat-un-Nu`maan, p. 6)

Aameen must be said softly

The statement of Hadhrat Gangohi رحمة الله عليه has been quoted in the marginal notes of Qudoori that the meaning of آمين – *Aameen* is استجب (answer the *du`aa*), and since this is a *du`aa*, the etiquette of a *du`aa* is that it should be made softly. (Allah Ta`ala states in the Qur'aan-e-Kareem: اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً – *Call unto your Rabb with humility and softly*.) Therefore, *Aameen* must also be said softly.

Great luminaries and scholars were *muqallids* (followed an *Imaam* in *Fiqh*)

Hafiz Ibn Qayyim رحمة الله عليه has written in I`laam-ul-Muwaqqi`een that great luminaries had made *taqleed* as well.

He has ripped up the roots of my *mazhab*

A *ghair muqallid* used to live with Hadhrat Thanwi رحمة الله عليه. Though he had not formally taken *bay`at* with Hadhrat رحمة الله عليه, he had great faith in him. Once some people had come to take *bay`at* at the hands of Hadhrat Moulana رحمة الله عليه and he joined them and also took *bay`at*. The thought then occurred to him that this is not permissible according to their principles – اتخاذ الشيخ للهداية ضلالة. Thus, he asked Hadhrat رحمة الله عليه, "I have now taken *bay`at* whereas I am from the *Ahl-e-Hadeeth*. Should I abandon my ways, since there can be no benefit if the approach of the *Shaikh* and *mureed* are different?"
Hadhrat Thanwi رحمة الله عليه replied, "Practise on whatever is correctly proven from the Qur'aan and *Hadeeth* with truthfulness. However, refrain from two things; firstly do not speak ill of the *Imaams* and secondly, do not entertain evil thoughts of others." He responded, "Hadhrat, you have slashed the roots of our system. It is based entirely on these two aspects."

The *Ghair Muqallideen* are destitute

The *Ghair Muqallideen* are destitute. They cannot furnish any proofs for their claims. They do not accept Imaam Bukhaari's رحمة الله عليه view with regards to three *talaaqs,* since Imaam Bukhaari رحمة الله عليه is of the view that three *talaaqs* issued at once are valid. In relation to this *mas'alah,* Imaam Bukhaari رحمة الله عليه has reported the *Hadeeth* narrated by Uwaimir Ajlaani, but they do not want to accept it. Similarly, in the *mas'alah* relating to the *muqtadee* reciting *Surah Faatihah* whilst following the *Imaam*, they do not accept the view of Ibn Taymiyyah whereas they follow him in many other rulings.

Performing the *Sajdah-e-Tilaawat* in congregation

I used to read from a book to the *musallees* after the *Asr Salaah*. On one occasion, I came across an *aayah* of *Sajdah*. Thus, I informed them that a *sajdah* was *waajib* on us and it would be better and more rewarding if it was performed in *jamaat* (congregation). I was the *Imaam* and the audience were the *muqtadees*.

Thereafter, a blind *ghair muqallid* asked, “Mufti Sahib, where is it proven that *Sajdah-e-Tilaawat* can be performed in *jamaat*?” I replied, “This appears in Durre Mukhtaar.”

“Oh!” he exclaimed. “You do not have *Imaan* in Allah Ta`ala and His *Rasul* ﷺ, but you have *Imaan* in Durre Mukhtaar.” I thus realised that this person was a *ghair muqallid*.

Hence, I asked him, “What is your name?” He answered accordingly. “What is your father’s name?” I asked. He told me his father’s name. I then enquired, “And how do you know that this is your father’s name?” He replied, “My mother told me.” In response I told him, “Well, then you also do not have *Imaan* in Allah Ta`ala and His *Rasul* ﷺ. You have *Imaan* in your mother, for your father’s name does not appear anywhere in the Qur’aan and *Hadeeth*.” He remained silent and left the gathering.

Discussion with a *ghair muqallid* regarding the four *Mazaahib*

An old man, using a walking stick, once approached me. I was informed that he was a *ghair muqallid* and his intention was to influence my opinion regarding the four *Mazhabs*. As he came near, he said,

Old Man: I wish to say something, so please don’t get offended.

Mufti Sahib: What do you mean, “Don’t get offended?” Do I look like a wall that will remain silent no matter what you say to it? You wish to silence me whilst you have the free reign to speak as you wish. Yes, if you are not offensive in your speech then there is no reason to become angry. However, if you exceed the limits, I will definitely become upset.

Old Man: Is it not true that these four *Mazaahib* only originated after the fourth century?
Mufti Sahib: You used the word **THESE**. 'These' is a word used to indicate towards something seen or perceived. Can you see the four *Mazaahib*? Is it an object that has been kept aside which you can perceive?

Old Man: I mean 'these very'.
Mufti Sahib: I am asking you about this very word 'these'. Perhaps you feel ashamed or embarrassed to take the names of the four *Imaams*. What stops you from saying, 'the *Mazhabs* of Imaam Abu Hanifah رحمة الله عليه, Imaam Maalik رحمة الله عليه, Imaam Shaafi`ee رحمة الله عليه, Imaam Ahmad bin Hambal رحمة الله عليه'.

Old Man: This is what I said.
Mufti Sahib: Then how dare you say that the four *Mazhabs* only came about after the fourth century. Where did you get this information? Perhaps you read a book of a *ghair muqallid* and wholeheartedly accepted whatever he wrote. Now this is the type of 'blind following' which we condemn! Your statement 'these four *Mazaahib* only came about after the fourth century' is the *sughra*. If we assume it to be correct, then the conclusion will be that whatever came after the fourth century is false, rejected and worthy of hellfire.

Old Man: Don't take offence to what I am saying. A fact is a fact. You've got to accept it as it is.
Mufti Sahib: Fair enough. Tell me, when were you born? Was it before or after the fourth century? And what about your father and grandfather? When were they born? What about Ibn Taymiyyah رحمة الله عليه, Ibn Qayyim رحمة الله عليه, Mia Nazeer Husain and Nawab Siddeeq Hasan Bhopali? When were they born? According to your 'fourth generation reasoning', they are false, rejected and worthy of hellfire.

Having heard this, the old man stood up in frustration and started leaving.
"Look!" I said. "Don't take offence. A fact is a fact. You've got to say it as it is. And for your information, the four *Mazaahib* did not come about after the fourth century. Imaam Abu Hanifah رحمة الله عليه was born in the year 80 Hijri. Imaam Maalik رحمة الله عليه was born in the year 95 Hijri. Imaam Shaafi`ee رحمة الله عليه was born in the year 150 Hijri and Imaam Ahmad رحمة الله عليه was born in the year 164 Hijri. Hence, even you with your fourth century theory have confirmed that 'these' four *Mazaahib* are authentic and not baseless."

I have understood his motive

Once some people told me, "We wish that our meat be *halaal* and that our *Salaah* be correct." I immediately understood that they were taking me to the abattoir. I was informed that the animals are manually slaughtered. Upon arrival, I asked a slaughterer whether he recites *Bismillah* when slaughtering. He was angered by the question and his entire attitude changed. He replied, "I do not read just once, I recite *Bismillah* seven times." On enquiry from another slaughterer, he replied that he recites *Bismillah* on slaughtering the first animal only and continues slaughtering the rest without reciting *Bismillah*.
I told my hosts (Egyptian graduates), "The *Nass-e-Qat`ee* (absolute and explicit verse of the Qur'aan) has the following instruction:
وَلَا تَأْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ وَ اِنَّهٗ لَفِسْقٌ *(Do not eat that on which the name of Allah was not mentioned and this is a sin.)* There is no need for further proof after having this *Nass-e-Qat`ee* before us. As far as the question of the validity of *Salaah* is concerned, then Imaam Muslim رحمة الله عليه has recorded a *Hadeeth* in Saheeh Muslim (vol. 1, p. 174), where Nabi ﷺ: إذا قرأ فأنصتوا (When the *Imaam* recites then remain silent.) Imaam Muslim رحمة الله عليه comments further by saying: هذا صحيح عندي (This is authentic according to me.). We learn from this *Hadeeth* that the *muqtadee* (one following the *Imaam*) should remain silent

and if he does recite *Faatihah* behind the *imaam*, then a deficiency will arise in this *waajib* action of his *Salaah*. Therefore, he is not permitted to recite whilst following the *Imaam*.

As for the *Hadeeth*: لا صلاة لمن لم يقرأ بفاتحة الكتاب (There is no *Salaah* for the one who does not recite *Surah Faatihah*), this is with respect to the *Imaam* and *munfarid* (*musallee* performing alone) and not the *muqtadee*. In Sunan Tirmizi (vol. 1, p. 71), Imaam Ahmad bin Hambal رحمة الله عليه has explained the *Hadeeth* as follows:

قول النبي صلى الله عليه و سلم لا صلاة لمن لم يقرأ بفاتحة الكتاب إذا كان وحدة (The statement of Nabi ﷺ: 'There is no *Salaah* for one who does not recite *Surah Faatihah,'* is with respect to that person performing *Salaah* alone.)"

This method is not beneficial

Once, after performing *Esha Salaah* in the Haram Shareef, a person approached me and asked, "What is a *heelah* (loophole)?" I replied, "You may refer to it as *heelah* or *makhraj*. It means 'an exit and a path of safety from a predicament'. Allah Ta`ala mentions in *Surah Talaaq*: وَ مَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا *(Whoever fears Allah, He makes a makhraj – exit for him [from any predicament])*. The proof for its admissibility is the verse where Allah Ta`ala addresses Hadhrat Ayyoob عليه السلام: وَ خُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ *(Take a bunch of straws and strike with it.)* If you wish to hear a more detailed explanation, come to my hotel and we can sit and discuss it at length. It is incorrect to confront me outside the *musjid*, to discuss a *mas'alah*. This is not beneficial. Nevertheless, that *heelah* which does not result in infringing on the rights of others or contravening any law of the *Shari`ah* will be permissible."

Refutation of *Bid`at*

The *Shar`ee* status of customary *Meelaad* celebrations

Q: Can a gathering be organised to commemorate the birth of Nabi ﷺ?

A: Discussing any aspect pertaining to the blessed life of Nabi ﷺ, whether it is his noble birth, his breastfeeding, his weaning, his infancy, his youth or old age, the animal whose milk he drank, the camel he rode, the weapons he used for *jihaad* etc., is a means of one's success and good fortune. Those who study or teach *Hadeeth* are also included in this category, as well as those who are engaged in any work related to *Ahaadeeth*. Each one of these is referred to as *Meelaad*.

However, it should be borne in mind that the present customary practice of *Meelaad*, wherein a special gathering is held to discuss the blessed birth and life of Nabi ﷺ, was not conducted by Nabi ﷺ himself nor by Hadhrat Abu Bakr, Umar, Uthman, Abdullah bin Mas`ood or Abdullah bin Zubair رضي الله عنهم. In short, none of the *Sahaabah* رضي الله عنهم held such gatherings. Thereafter, we observe that none of the *taabi`een* conducted such programmes either, whether it was Hasan Basri, Muhammad bin Sireen or Mak-hool Shaami رحمهم الله. Succeeding them were the *A'immah-e-Mujtahideen*, like Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi`ee, Imaam Ahmad bin Hambal رحمهم الله and neither of them as well conducted such programmes. In fact, even the *mashaayikh* of the four *silsilahs* of *Tasawwuf* did not organise such gatherings.

The very first person to initiate such a programme was the ruler of Irabl whose name was Zafar or Muzaffar. He had organised it with great pomp and show. Lavish arrangements were even made for the lighting and fragrance. This incident had taken place in the year 601 A.H. or 602 A.H.; meaning that for six hundred years, this practice was unheard of and was non-existent. Allamah Ibnul Haaj has severely criticised such a practice in his book, 'Al-Madkhal' wherein

he dedicated twenty-three pages to elucidate the ills and harms of such gatherings.

What happens in a *Meelaad* celebration?

Q. What happens in a *Meelaad* programme?

A. (1) Fabricated narrations are reported. Reporting such narrations is *haraam* unless one intends refuting them.

(2) They sing in chorus and many a times a drum is beaten, music is sung, and musical instruments are used.

(3) People in the neighbourhood, not participating, have difficulty in falling asleep (due to the excessive noise).

(4) The participants are engrossed in the programme to such an extent that it goes on into the early hours of the morning. They then return home to sleep, invariably missing their *Fajr Salaah*. Therefore, on account of these evils prevalent in the present customary *Meelaad* programmes, it will be prohibited.

Nevertheless, in whichever manner one wishes to discuss and speak about the nobility of Nabi ﷺ, one will be allowed to do so. A Bukhaari Shareef lesson is also regarded as such a gathering. What I have mentioned regarding the evils of such programmes is just an observation from one angle.

Furthermore, in the *Meelaad* programme, they practise *Qiyaam* (stand up when reading/singing the praise of Nabi ﷺ). Many people believe that Nabi ﷺ is born precisely at that time. In some places, a woman sits behind a curtain with a child in her lap. When mention is made about the *mubaarak* birth of Nabi ﷺ she pinches the child causing it to cry. Upon hearing the child's sobbing, the audience stand and begin singing '*Ya Nabi Salaam `alaika, Ya Habeeb Salaam `alaika'*.

In some places, a child is placed in a cradle and people begin reciting *Durood* on the child. In other places, pieces of cloth are stained with blood and are hung up as is witnessed at the time of childbirth. These are just some of the evil practices that are found in *Meelaad* celebrations. If these very same actions were done regarding one's

own father, will anybody ever tolerate it? How could this then be done with respect to Nabi ﷺ?

Many people also believe that the *rooh* (soul) of Nabi ﷺ presents itself at the *Meelaad* celebrations. The appearing of the *rooh* could either be proven by a *Hadeeth* or by someone seeing the *rooh*. As of yet, nobody has provided such a *Hadeeth* wherein Nabi ﷺ has stated that he visits such places where *Meelaad* is celebrated. As far as seeing the *rooh* is concerned, this is inconclusive; it cannot be verified nor is it definite.

The correct approach would be to study and inspect the manner in which the *Sahaabah* ﷺ conducted themselves before Nabi ﷺ during his earthly life. Did they stand up when they saw Nabi ﷺ? In this regard, three *Ahaadeeth* are reported in Mishkaat Shareef. In the first *Hadeeth*, Hadhrat Abu Umaamah ﷺ reported that once Nabi ﷺ came متكئا على عصا (leaning on a stick). On seeing him, we stood up out of respect. However, Nabi ﷺ prevented us from doing so. When Nabi ﷺ forbade the *Sahaabah* ﷺ from standing up before him during his lifetime, do you think he will ever be pleased if someone stands up, out of respect, for him after so many centuries?

In the second *Hadeeth*, Hadhrat Anas ﷺ says:

لم يكن شخص أحب إليهم من النبي وكانوا إذا رأوه لا يقومون لما يعلمون من كراهته ذلك

There wasn't anybody more beloved to the Sahaabah ﷺ than Nabi ﷺ. However, when they would see him they would not stand up for they knew his dislike for this.

Thus, how can it ever be appropriate for any person to do something which Nabi ﷺ himself disliked, albeit it may be done on account of one's intense love?

Nabi ﷺ has mentioned, "I was born on a Monday." Isn't this also speaking about the birth of Nabi ﷺ? However, Nabi ﷺ did not stand and utter this statement, nor did the *Sahaabah* ﷺ stand up when narrating this *Hadeeth*. Even the *muhadditheen* did not stand when reporting this *Hadeeth*. When this *Hadeeth* is read in the Bukhaari Shareef lesson, neither does the *ustaaz* nor the student stand. Those

who support the *Meelaad* gatherings do not even stand themselves upon reading or hearing this *Hadeeth*.
The third *Hadeeth* is a narration of Hadhrat Mu`aawiyah ﵁ who reports that Nabi ﷺ said, "Whoever desires that people stand up to him should prepare his abode in *Jahannum*."

Nowadays the attendees of *Meelaad* have confined the entire *Shari`ah* to *Meelaad*

Nowadays, *Meelaad* has been afforded a unique position. Once, a *Meelaad* celebration was organised near the *madrasah* in Kanpur. One of the attendees stood up and proclaimed, "*Sunni* brothers! If you love Nabi ﷺ then there is no need for you to perform *namaaz* and observe fast. You may drink wine, make *gheebat* (backbite), steal and commit all types of evil. You will not be taken to task for such actions. One who has the love of Nabi ﷺ will enter directly into *Jannah*. Conversely, he who does not love Nabi ﷺ will not be forgiven irrespective of how much *namaaz* he reads, how many fasts he keeps or how many times he recites the Qur'aan. And the greatest sign of one's love for Nabi ﷺ is *Meelaad Shareef* and *qiyaam*."

It is as though he regarded the *Meelaad Shareef* as the crux of *Shari`ah*. It is on account of such aspects that *Meelaad Shareef* has been condemned. Nevertheless, as I had previously mentioned, nobody says that speaking about Nabi ﷺ is prohibited. In fact, one should speak about Nabi ﷺ, which is the true fortune of a believer. However, as a result of the current practices, Allamah Shaami رحمة الله عليه has written that to take a vow to practise upon such celebrations is forbidden.

The basis for the difference in standing during the *Meelaad*

Hadhrat Moulana Nanotwi رحمة الله عليه has mentioned that standing during the *Meelaad* ceremony is not such an evil practice but nor is it as meritorious as people consider it to be. Rather it is *mustahsan*

(recommended). The difference in opinion arises due to a principle difference between Imaam Abu Hanifah رحمة الله عليه and Imaam Shaafi`ee رحمة الله عليه. According to Imaam Shaafi`ee رحمة الله عليه; if an evil element enters a *mustahab* (preferable) act, the act still remains *mustahab*, but it is necessary to weed out that evil element. On the other hand, Imaam Abu Hanifah رحمة الله عليه is of the opinion that such a *mustahab* act no longer remains *mustahab*.

Hadhrat Haji Imdaadullah Muhaajir-e-Makki رحمة الله عليه preferred the view of Imaam Shaafi`ee رحمة الله عليه, whilst Hadhrat Moulana Gangohi رحمة الله عليه preferred the view of Imaam Abu Hanifah رحمة الله عليه.

Q: What is the proof for practicing upon *qiyaam*?

A: This is a natural reaction. When a person sees an honourable personality, he automatically stands up out of respect for him. Nabi's ﷺ dislike for this practice is a separate matter.

Debate with the Barelwis

Once I had a debate with the Barelwis. Unfortunately, they cannot present any proofs but speak with emotions. Their representative, in the debate, was totally helpless, and in utter bewilderment began uttering foolish statements. Eventually, addressing the Deobandis he said, "What is the difference between you and pigs?" I stood up, and by way of gesture, measured the distance between both the stages and replied, "The difference between us and pigs is twelve to fourteen hand spans."

Hearing this, he flew into a fit of rage and his anger exceeded all limits. He began insulting the Deobandis saying, "The Deobandis are illegitimate and born through fornication. You are accursed," etc. etc.

I replied, "We follow the way of Nabi ﷺ, for he would not swear and insult anyone. It appears in the *Hadeeth*:

لم يكن فاحشا ولا متفحشا ولا صخابا في الأسواق

Nabi ﷺ was not offensive nor would he shout and scream in the marketplace.

Yes, the way of the *mushrikeen* (polytheists) is to swear and insult all and sundry. Today, their progeny and followers do the same. So, you may continue insulting us whilst we will not reciprocate. Insulting and swearing is also the trait of the *munaafiqeen* (hypocrites). Nabi ﷺ has said:

إذا خاصم فجر

When he [munaafiq] quarrels, he becomes abusive.

Hence, those who follow them will swear and you may continue doing so. Furthermore, an ill-mannered person swears and has foul speech. We have respectable and honourable tongues. Those who are deprived of it will swear and insult others. So you may go on swearing. Be rest assured that we will not swear at you.

In the past, when the tribal leaders were the rulers, a tanner would be beaten with shoes if he ever erred or faltered and in retaliation, he would swear the leader. We have the shoes of academic proofs. The one on whose head it falls will resort to swearing. We will not follow suit. We will not say that Ala Hadhrat Ahmad Radha Khan was *mal`oon* (accursed), illegitimate, etc."

This caused him to become even more enraged and he said, "You are a genuine *kaafir*."

I told him, "What else does my friend have with him besides *kufr*? A container will only bring forth that which is contained within it –

كل إناء يترشح بما فيه.

Nabi ﷺ came to this world with the treasure of *Imaan* and 124 00 *Sahaabah* ﷺ were blessed and honoured with it. On the other hand, Ala Hadhrat came with the treasure of *kufr*; that so and so is a *kaafir* and so and so is a *kaafir*. You may count and see whether the number of people labelled as *kaafirs* has reached 124 000 or not."

Placing flowers over the grave is not established

I once visited the grave of a *buzurg* (pious person). A man sitting outside the graveyard selling flowers asked me to purchase some as well as I entered the graveyard. I hurriedly moved on, but on my return, this person began rebuking me for not purchasing the flowers.

I told him, “Placing flowers on the grave is not a proven practice. Had it been established I would have taken the flowers.” He said, “It appears in the *Hadeeth* that Nabi ﷺ once took a fresh branch of a date palm, broke it into two, and then placed them on two graves.”

I replied, “Yes, this does appear in the *Hadeeth*. However, the *Hadeeth* also says that the inmates of both the graves were being punished. (One was not cautious with regards to urine drops and the other would carry tales.) Nabi ﷺ had placed a fresh branch hoping that through its *tasbeeh*, the punishment in the grave would be lightened. (Since all creatures are engaged in *tasbeeh* as Allah Ta`ala says in the Qur’aan-e-Kareem: وَ اِنْ مِّنْ شَیْءٍ اِلَّا یُسَبِّحُ بِحَمْدِہٖ *[There is no creature except that it glorifies Allah]*. Hence, your belief is that this *buzurg* is being punished and that is why you are placing flowers over his grave. My belief however is that he is in *Jannah, insha-Allah*.”

The reason for the *Bid`atis* causing havoc

Q: Why do the *bid`atis* cause so much havoc and dissent?

A: Why shouldn’t these helpless people cause havoc after Paalan Haqqaani had gone around delivering his dynamic lectures resulting in their *madrasahs* and *khanqahs* becoming deserted? Concurrently, we also have the *tableegh jamaat* striving and taking people out for a *chillah* (forty days). Even the grandson of Ala Hadhrat Ahmad Radha Khan went out in *jamaat*. He even visited Nizaamuddeen. Hence, the carpet is being pulled from beneath their feet.

The *fataawa* of Moulana Ahmad Radha Khan fall back on him

In the book *'Al-Koukab-ush-Shihaabiyyah fee Takfeeri Abil Wahhaabiyyah'*, Moulana Ahmad Radha Khan has declared Moulana Isma`eel Shaheed رحمة الله عليه as *'Abul Wahhaabiyyah'* (the father of the *Wahhaabis*) and on various occasions, he has declared him as a *kaafir*. He has written to this extent that whoever doubts in his *kufr* is himself a *kaafir*; his *nikaah* has terminated and his children are illegitimate.

However, towards the end of his book, he writes that the cautious *Ulama* have not made *takfeer* of him (regarded him as a *kaafir*) and I also do not make *takfeer* of him.

On account of this statement, his *fataawa* that appear in the beginning and middle of the book regarding *kufr*, the termination of such a person's marriage etc. fall back on him.

Why do you ask about his *nikaah*?

Someone came to visit me travelling on a rickshaw. En route, he passed by the Barelwi leader, Moulana Ghulaam Mustafa who greeted him.

He replied, "I am a Deobandi." The *moulana* told him, "You can be a Deobandi at home." Hence, this person told the *Moulana*, "Your *nikaah* has now broken. Renew your *nikaah*."

When he related his encounter to me, I told him, "You are a fool. There is no question regarding his *nikaah*. He had divorced his wife thrice and he still lives with her."

Step down

A Barelwi once stood up to deliver a lecture. As he completed the *khutbah* (preliminary Arabic address) someone from the audience stood up and said,

Musallee: Please step down. We do not want to listen to your lecture.

Barelwi: *Muhtaram* (honourable sir)! What is the matter?

Musallee: You have addressed me as '*Muhtaram*' whereas I am a Deobandi. Whoever addresses a Deobandi with the title '*Muhtaram'* becomes a *kaafir* (disbeliever). Therefore, you have now become a *kaafir* according to the *fatwa* of your Ala Hadhrat. So please step down.

Radhakhani: Moulana! What is the problem?

Musallee: Now you have addressed me as 'Moulana' whereas I am a Deobandi and whoever calls a Deobandi 'Moulana' becomes a *kaafir*. So step down. If the one who commits a *bid`at* is a called a *bid`ati*, then what will you call a person who commits a *haraam* act? You should know better.

The history of *Ta`ziyah* and the *fatwa* of Moulana Ahmad Radha Khan

Hafiz Muhammad Tayyib Sahib once asked, "What is the history of the *Ta`ziyah* practices and what are the basis for conducting them?"

Hadhrat Mufti Sahib replied, "It is commonly known that the king would annually visit Najaf Ashraf (name of a place) to wail and cry in order to fulfil his emotions and desire for mourning. On account of this, the affairs of the kingdom were being neglected. Realising this, his ministers and advisors suggested that they would arrange for a *Ta`ziyah* to be constructed and hence there would be no need for him to leave the city. Consequently, the *Ta`ziyah* was made and the king would offer his condolences and express his grief to the *Ta`ziyah*.

Moulana Ahmad Radha Khan has stated, regarding this *Ta`ziyah*, that the person who planted the bamboo, the one who irrigated it, the manufacturer of the chopper used to cut it; are all *kaafirs*. In short, all those who contributed to this ceremony were *kaafirs*. He was so rigid and firm that nobody was spared.

Barelwis accusing Moulana Thanwi رحمة الله عليه of being a C.I.D. agent

I once had a debate with the Barelwis. Their spokesperson said that we (the Barelwis) had shot the English in their chest and removed them from India whilst Darul Uloom Deoband is Pakistan's base. After the 1947 partition the very first thing that took place was that Darul Uloom was searched. Moulana Thanwi was a spy for the English and he would receive 100 Rupees monthly for this service.

I replied, "If you wish to disgrace someone then the best tactic is to say that he is the spy of the enemy. Only a person who works for them will know the reality of the matter. It is possible that Moulana Ahmad Radha Khan received the 100 Rupees from the English in total secrecy and thereafter passed it over to Moulana Thanwi رحمة الله عليه due to the fear of being rebuked by his followers. Hence, we can deduce that he was also a spy.
Furthermore, you claim that you had shot the English in their chest and expelled them from India. However, during the English rule, Moulana Ahmad Radha had confirmed that India was Darul Islam and that the English were ظل الله في الأرض (The successors of Allah Ta`ala on earth). Now, you claim to have shot those people whom your Ala Hadhrat regarded as ظل الله في الأرض. How happy and pleased won't he be in his grave when he is informed that his followers are shooting the ظل الله في الأرض and have expelled them from India?"

An objection against not reading اَلصَّلاةُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله in the *khutbah*

I once delivered a lecture to an audience consisting of *bid`atis* and other orators. When I recited the *khutbah* (before the lecture), I did not recite اَلصَّلاةُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله. Since I had not recited it, the *imaam* of the *musjid* instructed an individual to ask me, during the course of

the lecture, whether one is allowed to read اَلصَّلاةُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله. If I was a Deobandi, I will say that it is impermissible and if I was one of them then I will ratify its permissibility. Hence, this person stood up during the lecture to ask his question. Some of the *musallees* told him to remain seated and not to ask any question during the lecture. I advised them not to stop him as he might be in a hurry and needs to ask an important *mas'alah*. He then asked me, "Is it permissible for one to recite اَلصَّلاةُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله?"

I replied, "Listen. If you are practising on all the *Sunnahs* of Nabi ﷺ and the level of your love for Nabi ﷺ is so intense that all the barriers between you and Nabi ﷺ are removed and you are able to see the *Roudha-e-Aqdas*, then you can recite اَلصَّلاةُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله. However, if you are unable to see the *Roudha-e-Aqdas*, this shows that your love for Nabi ﷺ is deficient. Therefore, follow the original *Sunnah* and endeavour to instil the love of Nabi ﷺ within your heart by reciting اللهم صل على سيدنا محمد. . . abundantly.

Also, make a concerted effort to visit Madinah Tayyibah and when you present yourself before the *Roudha-e-Aqdas* then with extreme respect and dignity recite اَلصَّلاةُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله in a low voice. Do not recite it in a loud tone, nor should you scream and shout out اَلصَّلاةُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله from afar. It is highly disrespectful to address your elders in this manner. This is the habit of farmers and ignorant people as they call out to one another on their fields.

Allah Ta`ala has mentioned in the the Qur'aan-e-Kareem:

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَ اَنْتُمْ لَا تَشْعُرُوْنَ

(O you who believe! Do not raise your voices over the voice of the Nabi (ﷺ) *and do not address him in pitched tones as you would address one another, lest your actions are destroyed without you even knowing it.)*

As for those who scream and talk, the Qur'aan declares them as fools:

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ

(Indeed those who call you from outside your quarters, most amongst them cannot understand.)

Therefore, recite *salaam* in a soft voice."

Answering the proof used to prove the *Qiyaam* in a *Meelaad*

Someone once asked me, "Allah Ta`ala states in the Qur'aan-e-Paak: الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ *(Those who remember Allah whilst standing, sitting and when on their sides.)* Why do you people then prohibit people from making *zikr* whilst standing?"

I replied, "If this is the case, then just as you make *zikr* whilst standing, then at times also make it whilst lying down, since the *aayah* also mentions making *zikr* whilst lying down. As for us, we do not prohibit anyone making *zikr* whether he is standing, sitting or in any other posture." Hearing this, he remained silent.

You have hit the target

Once, whilst speaking to a Radhakhani, I told him, "Ala Hadhrat Molwi Ahmad Radha Khan has written that when he went into the grave to bury his *peer-bhai* (both having the same *shaikh*) he perceived the very same fragrance that he had perceived on his visit to the *Roudha-e-Aqdas*. Now I ask you, where did this fragrance emanate from?"

He replied, "Nabi ﷺ comes to the grave of a believer. Hence, it was the fragrance of Nabi ﷺ." "Is this your belief?" I asked. He replied, "Yes, this is the belief of the Sunnis." I then told him, "Then this should be found in the Qur'aan or in the books that deal with *Aqaa'id*, like Sharh-ul-Aqaa'id, Sharh-ul-Maqaasid, Sharh-ul-Mawaaqif, Sharhu Fiqh-il-Akbar etc." This poor soul became silent

and did not reply. Perhaps he had never even heard the names of these *kitaabs* before.
"What will you say," I continued, "Regarding a person who believes that it is not proven from any *Saheeh Hadeeth* that Nabi ﷺ comes to the grave of a believer?" Hearing this, he uttered every derogatory word he had in his dictionary. He is a *kaafir*, *murtad*, *zindeeq*, *mal`oon*, *mardood*, *jahannumi* etc. I then produced the statement of Ala Hadhrat wherein he states that the appearance of Nabi ﷺ in the grave of a *mu'min* is not proven through any *shar`ee* proof.

Finally, I told him, "You have hit the target by declaring him as a *kaafir*, *murtad* etc."

The Barelwis swearing their God

Moulana Ahmad Radha Khan has written: "There is no difference between a tanner, a Hindu pundit, and a Deobandi *aalim*; one law applies to them all. In addition, the Deobandis regard such things (he enlisted the various things) as their gods." He thereafter quoted a whole list of derogatory remarks (against the God of the Deobandis).
On the other hand, in the book, `Ajaa'ibu Ahl-is-Sunnah, Molwi Hashmat Ali has written that our God is the same as the God of the Deobandis. Hence, it is established that we both have the same God. Subsequently, they have sworn their own God.

Declaring some of the Barelwis as *kaafirs* (disbelievers)

Moulana Ashraf Ali Thanwi رحمة الله عليه had mentioned: "Our *Akaabir* had not declared him (Molwi Ahmad Radha Khan) as a *kaafir*. However, Moulana Murtadha Hasan Chaandpoori رحمة الله عليه has declared him as a *kaafir*. The reason being that our *Akaabir* where not furnished with the same proofs that the Moulana was presented with."

Using the title *'Hadhrat Moulana'* for a Deobandi

Once, a Barelwi addressed me as 'Hadhrat Moulana' and wanted to tell me something. I said to him, "Moulana Ahmad Radha Khan has written in Fataawa Ridhwiyyah that it is *haraam* to call a Deobandi, 'Moulana'. You have committed a *haraam* act by calling me 'Hadhrat Moulana'. Whoever commits a *bid`at* (innovation) is called a 'بدعتی – *bid`ati*' (innovator) and a 'یاء نسبتی – *yaa-e-nisbati*' (a *yaa* denoting alignment and affiliation has been added to the word 'بدعت – *bid`at*').

Now that you have committed a *haraam* deed, what will we call you if we attach a *yaa-e-nisbati* to the word *haraam* (i.e. *haraami*)? You decide on it and advise me further."

Objection presented to Moulana Ahmad Ali Sahib رحمة الله عليه regarding a statement of Moulana Isma`eel Shaheed رحمة الله عليه

A person pointed out to Moulana Ahmad Ali Sahib Muhaddith Saharanpuri رحمة الله عليه that Moulana Isma`eel Shaheed رحمة الله عليه had mentioned such a statement in his book on account of which there was no way he could escape from *kufr* (disbelief). Moulana Isma`eel رحمة الله عليه had written: "اللہ چاہیں تو محمد صلی اللہ علیہ وسلم جیسے سینکڑوں بناڈالے." (Had Allah Ta`ala wished, He could have created many individuals like Muhammad ﷺ.) In this statement, he has used the word بناڈالے which explicitly infers the insignificance of Nabi ﷺ.

Moulana Ahmad Ali Sahib رحمة الله عليه replied, "The word بناڈالے refers to the triviality of the action and not the triviality of the *maf`ool* (the subject)." However, this person refused to accept his explanation and told Moulana رحمة الله عليه that he was merely making excuses on behalf of Moulana Isma`eel Shaheed رحمة الله عليه.

After a few days had elapsed, this very same person came to Moulana and asked, "You have published many books of *Hadeeth* and *tafseer*. All the necessary equipment is at your disposal since you have a scribe, a printing press, and all the other requirements. Why don't you also publish Tafseer-e-Baydhaawi." (The words uttered by him were: لہذا تفسیر بیضاوی بھی چھپواڈالئے.)

Moulana responded by saying, "This was the very same word (ڈالے) which you had claimed a few days ago was the reason for the *kufr* of Moulana Isma`eel Shaheed رحمة الله عليه. Now you have degraded Tafseer-e-Baydhaawi by using the same word (ڈالے). Also, the Qur'aan is a portion of the *tafseer* and by degrading the *tafseer* you have degraded the Qur'aan." This person realised his folly and accepted the initial explanation that Moulana had presented.

Declaring the Deobandis as *kaafirs*

The general public, who align themselves to the Barelwis, do not brand the Deobandis as '*kaafirs*'. It is only the leaders and influential people from amongst them who utter these words. In my opinion, they do not say it from their hearts but rather, they feel compelled to do so for their very mission is dependent upon it.

During my journey for *Hajj*, a Barelwi had accompanied me. We performed all the rituals together and he would desist from calling us *kaafirs*. On one occasion, I pointed out to him, in Musjid-un-Nabawi, that those seated in the first and second *saff*, engaged in *tilaawat* etc., were all Deobandis. Seeing this he began to cry and said, "Our leaders have kept us in the dark."

He implied that the Deobandis were on the right path but their leaders declared them as *kaafirs* for their own nefarious aims. Thus, the general public had created an aversion and dislike for them.

Who did the *Imaam* of the Haram declare as a *kaafir*?

Whilst travelling on a train, someone told me that the *imaam* of the *Haram* had issued a verdict of *kufr* against Moulana Ashraf Ali Thanwi رحمة الله عليه. The following conversation then ensued:

Mufti Sahib: This is incorrect.
Passenger: But it is published and printed.

Mufti Sahib: It was published incorrectly. After all, why did he issue the verdict of *kufr* whereas he had not even met Moulana Thanwi رحمة الله عليه or read any of his books?
Passenger: His book was shown to the *imaam*.

Mufti Sahib: His books are in Urdu and the *imaam* does not understand Urdu. So how could he have read them?
Passenger: The book was translated into Arabic and then shown to the *imaam*.

Mufti Sahib: Yes, the translation contained *kufr* and we also accept it as *kufr*. It was the translator whom the *imaam* declared as a *kaafir*, who was none other than Moulana Ahmad Radha Khan.
Passenger: This is a very strange indeed. The topic revolved around the *kufr* of Moulana Thanwi and now it has fallen on Moulana Ahmad Radha Khan.

Mufti Sahib: Yes, brother. The *Hadeeth* states that when a person who is not worthy of being called a *kaafir* is called a *kaafir*, then the *kufr* falls on to the person who uttered the statement. This is like a person throwing a ball against a wall. If the wall has the ability of catching the ball, the ball will stick to it; otherwise, it will rebound on to the person who threw it. Similar is the case of Moulana Ahmad Khan. He wished to place the pail of *kufr* on the head of Moulana Thanwi رحمة الله عليه but Allah Ta`ala had safeguarded and protected him. Hence, it fell on to Moulana Ahmad Radha Khan.
Passenger: Explain to me the reality of the matter.

Mufti Sahib: Moulana Thanwi had compiled the book, 'Hifz-ul-Imaan' wherein he had presented a question and gave the reply to it as well. The question was, 'Zaid believes Nabi ﷺ to have the knowledge of the unseen. Is this belief correct?' Moulana replied by saying that Zaid could be referring to all the matters of the unseen or just some of them. If he refers to all the matters of the unseen, then he has equated Nabi ﷺ to Allah Ta`ala since, this is a unique quality of Allah Ta`ala. However, if he referred to some of the matters pertaining to the unseen, then how can this be a distinctive feature of Nabi ﷺ, for a layman also has some knowledge of the unseen. Even an infant has knowledge of the unseen to a certain degree.

This feature is not found in humans only, but animals also have knowledge of the unseen to a certain degree. Thus, he has actually belittled Nabi ﷺ by equating him to a normal person.

The crux of the matter is that, in one situation one is getting involved in *shirk* whilst in the other situation one is belittling Nabi ﷺ. Therefore, it will be incorrect for Zaid to entertain such a belief.

Moulana Ahmad Radha Khan had fabricated this statement and informed the *imaam* of the *Haram* that Moulana Thanwi رحمة الله عليه believes that Nabi ﷺ is equivalent to donkeys and horses. Hence, the *imaam* declared the person who said this as a *kaafir*. Moreover, it was Moulana Ahmad Radha Khan who said these words and not Moulana Thanwi رحمة الله عليه.

Passenger: You have opened out to me a very huge door of knowledge.

Meeting Moulana Abdul Qadir Tarablisi and his encounter with Moulana Ahmad Radha Khan

When I visited Madinah Munawwarah for the first time in 1363 A.H. a Bukhaari introduced me to Moulana Abdul Qadir Tarablisi. Moulana enquired from me, "Does the differences between Moulana Ahmad Radha Khan and the *Ulama* of Deoband still exist?" I asked him, "Where is Tarablis and where is India? They are worlds apart.

How do you know about the differences between the *Ulama* of Deoband and Moulana Ahmad Radha Khan?"

He replied, "It has been some time since Moulana Ahmad Radha Khan had come and presented to me some documents in Urdu which he had attributed to the *Ulama* of Deoband. He asked me for my *fatwa* regarding the statements contained therein. I excused myself saying that I will be unable to do so, since I do not understand Urdu. He replied that he would translate them for me. I again told him that since he is the claimant, his translation would not be acceptable.
Upon hearing this, he convinced one of my students to translate the documents. When expressing my view, I laid down certain clauses, one of which was that if these are the verbatim statements of the *Ulama* of Deoband and these are their direct meanings and intentions, then only would such statements be regarded as *kufr* (disbelief). Thereafter, his book, 'Husaam-ul-Haramain' was published. However, when I studied my *fatwa* I found that it had been distorted and altered. I thus realised that this man is a dishonest person."

Saving yourself from the clutches of the opposition in a debate

Hafiz Muhammad Tayyib Sahib asked, "Hadhrat! What is the solution to save oneself from these people (Barelwis) when debating with them, for at times they cause you to stumble in your arguments?"
Hadhrat replied that the cause for this is that they become the questioners and we become the answerers. Reverse the roles and they will stumble so severely that they will not be able to extricate themselves from it.

Q: What explanation should be given when questioned with respect to Nabi ﷺ having complete and absolute *`ilm-e-ghaib* (knowledge of the unseen)?

A: Ask them when was Nabi ﷺ granted *`ilm-e-ghaib*. Was he granted it before birth, exactly at the time of birth or after birth? Was it before maturity or after? Was he granted it on the day he was blessed with *nubuwwat* or was it after that or at the time of death? If they say that he was granted *`ilm-e-ghaib* at the time of death, then despite there being no benefit in this, tell them that their claim was *iejaab-e-kulli* (holistic claim) which can be dismissed through a *salb-e-juz'ee* (specific case of contradiction).
For example, it appears in Bukhaari Shareef that when Nabi ﷺ will be at the *Houdh-e-Kouthar*, a group of people will appear before him. However, they will suddenly be driven away. Nabi ﷺ will call out that they are his followers and should be allowed to come to him. Allah Ta`ala will reply saying: إنك لا تدري ما أحدثوا بعدك (You do not know what they had innovated after you.) Hearing this, Nabi ﷺ will say, "May such people be distanced, who brought about innovations in *Deen* after me." We conclude from this *Hadeeth* that Nabi ﷺ was not blessed with absolute knowledge of the unseen. Otherwise, he would definitely have knowledge of their innovations.

Likewise, in Bukhaari Shareef it appears in the *Hadeeth* discussing *shafaa`ah* (intercession) that some people will request the various *Ambiyaa* عليهم السلام to intercede on their behalf, but they will refuse. Eventually, they will approach Nabi ﷺ who will fall into *sajdah* before Allah Ta`ala. Allah Ta`ala will then announce to Nabi ﷺ: اشفع تشفع (Intercede and your intercession will be accepted.). Nabi ﷺ then explained (in the same *Hadeeth*) that I will raise my head (after hearing this announcement), فأَحْمَدُ ربِّيْ بِتَحْمِيْد يُعَلِّمُنِي (I shall then praise Allah with such praises which He will inspire me with.). In another *Hadeeth*, the words appear as follows: ثم يفتح الله علي من محامده و حسن الثناء عليه شيئا لم يفتحه على أحد قبلي (Allah Ta`ala will then endow me with such words of praise to glorify and praise Him, which were not granted to anyone before me.). From this *Hadeeth* as well, we understand that

absolute knowledge of the unseen has been clearly negated, otherwise, what is the meaning that such knowledge will only be endowed at that time?

A discussion regarding *`ilm-e-ghaib*

I once had a discussion with the Barelwis regarding this topic (*`ilm-e-ghaib*). In support of their view, they quoted the *aayah*:

وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ *(If I had knowledge of the unseen I would have acquired much good.)* They presented their argument in this manner that Allah Ta`ala had restricted *`ilm-e-ghaib* to the one acquiring 'plenty of good'. Thus, if it can be established that Nabi ﷺ had acquired 'plenty of good' then this will prove that he had *`ilm-e-ghaib*.

However, we find that acquiring 'plenty of good' has been established as Allah Ta`ala states in the Qur'aan:

وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا *(And whoever has been blessed with wisdom has indeed been granted plenty of good.)* It is a matter of certainty that Nabi ﷺ was granted wisdom which is deduced from the *aayah*: وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ *(And he [Nabi ﷺ] teaches them the book [Qur'aan] and wisdom.)* Furthermore, Allah Ta`ala states:

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ *(Indeed We have granted you Al-Kouthar.)* One of the meanings of '*Kouthar*' is 'plenty of good'. Therefore, acquiring 'plenty of good' has been established from both these *aayaat*. Subsequently, this proves emphatically that Nabi ﷺ had *`ilm-e-ghaib*.

I responded by saying that if this is your methodology of proving *`ilm-e-ghaib* for Nabi ﷺ then you will be prompted to believe in multiple gods. The reason being that Allah Ta`ala states in the Qur'aan: لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا *(Had there been another deity other than Allah then it will result in corruption.)*. This *aayah* shows that corruption is a result of the existence of multiple gods, and

corruption and chaos is established as Allah Ta`ala states in another verse: ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ *(Corruption has appeared on the earth and sea.).* Thus, the presence of multiple gods has been established. You do not ascribe to this view, but you still accept your point of deduction.

Your methodology is nevertheless invalid since the *mantiqiyyeen* (theorists) have declared that in any conditional clause, the establishment of the result does not necessarily prove the presence of the proviso.

When will a debate be beneficial?

Q: The students wish to study the manner of debating. Could you refer us to some literature on Barelwiyat etc.?

A: A debate will prove beneficial if both parties are composed and calm. However, if we are calm and they are abusive then what benefit can be acquired? They can only debate if there is vulgarity in their answers.

Your mother's second husband's name

Once whilst travelling on a train, someone asked me:

Passenger: Where are you going?

Mufti Sahib: I am travelling to Kanpur.

Passenger: Where about in Kanpur are you going to?

Mufti Sahib: I am going to Madrasah Jaami`-ul-Uloom, Patkaapur, Jaami` Musjid.

Passenger: Oh, is it the *madrasah* of Ashraf Ali Kaafir?

Mufti Sahib: Who is Ashraf Ali Kaafir? I do not know such a person. Perhaps he is your mother's second husband. If it's not your mother's second husband, then perhaps it is Ala Hadhrat Moulana Ahmad Radha Khan Sahib's wife's second husband. I do not know.

Do tell me. It is *haraam* to conceal your knowledge. However, I do know Hadhrat Moulana Ashraf Ali Sahib Thanwi رحمة الله عليه.

Upon hearing this, he remained silent for the rest of the journey and did not utter a word.

You are ruined

Once I happened to travel in the same coach as a *shaikh* who was accompanied by some of his *mureeds*. Whilst performing my *Salaah*, I overheard the following conversation, "He seems to be a Wahhaabi. Can't you see how his moustache is cut and the length of his *kurta*? It is so low. Can't you see his trouser is above his ankles?"

Someone then asked him, "What harm has he caused you that you speak rudely of him?" He replied, "They disrespect Rasulullah ﷺ. They are like this and like that."
This person then enquired, "What will you do if they answer you?"
He replied, "Their mouths are permanently sealed. How can they answer? Even their elders cannot answer us."

My *namaaz* was disturbed by his speech and I remained silent listening to him. As I finished my *namaaz* I came up to him and made *salaam*. Instead of replying, he said, "It seems to me that you are a Wahhaabi." In reply, I said, "Are you a Radha'ee (Radhakhani)?" He answered, "I am not a *radha'ee*, I am a *lihaaf*."

I then told him, "In that case you have destroyed yourself. You will have to undergo different types of treatment. At times, you will be placed under the buttocks or you will be tucked under the arms. Sometimes, you will have to come into the hands of children and get messed with their urine and faeces whilst on other occasions, you will end up in the hands of a menstruating woman whose blood will fall on you. There will be times when spouses will copulate over you

and drops of semen will drip on you. Hence, you are ruined and destroyed."
Hearing this, he became infuriated and angrily said, "Enough, enough! Occupy yourself with your work." I told him, "You should not become angry in front of everyone and especially in front of your *mureeds*." He became silent and didn't utter a word.

The person who had initially stopped him now asked him, "You told me that his mouth is sealed. Why don't you answer him now?" However, he still remained silent. In the interim, the train halted at a station. This person together with his *mureeds* stood up to move to another coach. I stretched out my hand indicating to him whilst reciting لا حول و لا قوة إلا بالله since Shaitaan normally flees when this *aayah* is recited.

Al-Junnah li-Ahl-is-Sunnah, Hadiyyat-ul-Muftari and Maqaami`-ul-Hadeed

'Al-Junnah li-Ahl-is-Sunnah', is a book compiled by Moulana Abdul Ghani Shahjahanpuri. It is an excellent book on this topic (Barelwiyat). He has furnished satisfying answers to the objections normally raised by the Barelwis. He also published another book entitled, 'Hadiyyat-ul-Muftari' in refutation of Qaadiyaanism. In answer to the book, 'Al-Misbaah-ul-Jadeed' by the Barelwis, Moulana has authored 'Maqaami`-ul-Hadeed' which is an outstanding piece of literature. In reply, they published 'Al-`Azaab-ush-Shadeed'.

Objection of the Barelwis against Haji Imdaadullah Sahib رحمة الله عليه

Once in a debate with the Barelwis, their speaker made the following objection:
Barelwi: Imdaadullah Jee Thanwi wrote that he had seen a dream wherein Nabi ﷺ asked his sister-in-law, who was preparing some

food, to move away. He had told her that he will cook the meals for the guests since *Ulama* will be coming, and from amongst the *Ulama* the first to take *bay`at* will be Moulana Rasheed Ahmad Gangohi. Don't these Wahhaabis feel ashamed that they make Nabi ﷺ their cook?

Mufti Sahib: The manner in which you uttered the words 'Imdaadullah Thanwi' was incorrect. Be cautious in your speech. Your only support for practising on *qiyaam* in the *Meelaad* is Haji Imdaadullah Sahib رحمة الله عليه. If you continue referring to him in this manner, this support will be lost as well. Secondly, it was not Haji Sahib who had seen the dream, but his sister-in-law and the interpretation of the dream was that many *Ulama* would turn to him. Thirdly, this was merely a dream. It is narrated in Bukhaari Shareef, vol. 2, p. 1006: رفع القلم عن ثلاث ، عن نائم حتى يستيقظ (Three groups of people are excused. A sleeping person until he awakens, . . .) A sleeping person is not responsible for what he does. Allah Ta`ala treats such a person as free from obligations, yet you are placing restrictions on him. This goes against the *Hadeeth*.

Furthermore, Haji Imdaadullah Sahib رحمة الله عليه did not use the word 'cook'. You were the one who used it, but you lay the blame on Haji Sahib's head. Is this justice? Not every person who prepares a meal is called a cook. If on some occasion, a father prepares a meal for his son, will the son call him a cook, and do you call your mother, who is always preparing your meals, a cook? It appears in the *Hadeeth* that Allah Ta`ala will prepare bread by himself. The *Hadeeth* says: تكون الأرض يوم القيامة خبزة واحدة يتكفأها الجبّار بيده (On the Day of *Qiyaamah*, the earth will be bread which Allah will wrap with His own hands.) Will you people now call Allah Ta`ala your cook?

Moulana Ahmad Radha Khan disgracing Hadhrat `Aaishah رضي الله عنها

Whilst having a debate with the Barelwis, one of them said,

Barelwi: Thanwi Sahib has written, 'I had seen in a dream that Hadhrat `Aaishah رضي الله عنها had come to my home. I thought that I will meet a young girl.' Don't these Wahhaabis have any shame? They regard Umm-ul-Mu'mineen as their partner.
Mufti Sahib: Hadhrat Thanwi رحمة الله عليه did not say that she was his partner. Rather, you put these words in his mouth. Even if today, someone sees a dream wherein the daughter of Hadhrat Aqdas Moulana Ashraf Ali Sahib Thanwi رحمة الله عليه comes to his home or the daughter of the Barelwis' Khan Sahib and he says that a pious woman came, nobody will regard that as an insult. Yes, if anyone has caused any insult then it is Khan Sahib himself. He has written such a poem regarding Hadhrat `Aaishah رضي الله عنها which no noble person will be able to recite.

Hearing this, the Barelwi became angry and said,
Barelwi: You are lying. You are wrong. Khan Sahib did not write such poetry. His poetry (Hadaa'iq-e-Bakhshish) has been published in two volumes. Both are in my possession and the mention of Hadhrat `Aaishah رضي الله عنها does not feature in any part of the book.
Mufti Sahib:

مچھلی سمجھ رہی ہے کہ لقمہ تر ملا صیاد مطمئن ہے کہ کانٹا نگل گئی

The fish thinks that it has got a fresh morsel but the fisherman is quite content that the hook has been swallowed.

The hook has now been swallowed. I want to see whether it can be removed. You have stated that there are two volumes. Actually, there are three volumes, not two. Where have you hidden the third volume?

Barelwi: That was an error of the compiler. He had made it into three volumes. Furthermore, that poem is not regarding Hadhrat `Aaishah رضي الله عنها.

Mufti Sahib: It is good that you have confessed that there is a third volume. Very well, then explain to me, regarding whom was the poem written?

Barelwi: It was in relation to a *mushrikah* (idol worshipper).
Mufti Sahib: Oh, was it written regarding a *mushrikah*? Then why is it titled very boldly as "قصیدہ نعتیہ مبارکہ حضرت عائشۃ کی شان میں" (A blessed poem in praise of `Aaishah رضي الله عنها)? Who is this *mushrikah* in whose praise Khan Sahib has written a poem? What relationship does he have with her? In the beginning he has quoted the verse:

اِنَّمَا یُرِیْدُ اللّٰہُ لِیُذْھِبَ عَنْکُمُ الرِّجْسَ اَھْلَ الْبَیْتِ وَ یُطَھِّرَکُمْ تَطْھِیْرًا

(Allah wishes to remove the filth from you, o people of the house, and he wishes to purify you.)

Who was the *mushrikah* regarding whom the *aayah* of purifying was revealed? Whereas the Qur'aan declares:

یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِکُوْنَ نَجَسٌ

(O you who believe, indeed the mushrikeen are impure.)

It appears in the *Hadeeth*: إذا مدح الفاسق غضب الرّب تعالى واهتزّ له العرش (When a flagrant sinner is praised Allah Ta`ala becomes angered and His *`Arsh* shudders.) The *`Arsh* actually shudders at the praise of a flagrant sinner. How it must have shuddered when Khan Sahib composed the poetry in praise of the *mushrikah*! Tell me, what is the name of this *mushrikah*? Don't chew your words. You claim to be an ardent follower of Khan Sahib.

نکیرین آکے جو پوچھیں گے تو کس کا ہے
ادب سے سر جھکا کر لونگا نام احمد رضا خاں کا

When the Munkar and Nakeer appear asking who has said this
I will lower my head with respect and take the name of Ahmad Radha Khan

If Ahmad Radha Khan was present, he would take a shoe full of filth and stuff it into your mouth as you have disgraced him in this world? Which *mushrikah* did he have relationship with? Did he ever write a poem in praise of a *mushrikah*?

This person was perplexed and in a state of bewilderment and remained silent for a few moments. After some time he said,
Barelwi: He had made *toubah* for this. This was published in a certain magazine on a certain date. Is his *toubah* not accepted according to the Wahhaabis, whereas the *toubah* of a *murtad* (renegade) is even accepted?
Mufti Sahib: Now look at the tricks you are conjuring. Initially, you totally denied that such a poem was written and that there was no third part of the book. After much persistence you accepted that there was a third part, but explained that it was an error of the compiler. Then you claimed that the poem was written in praise of a *mushrikah*. Now you are saying that he had made *toubah*. Why was there a need for this? Was the *mushrikah* disgraced in any way that he had to make *toubah* for it? Then his *toubah* was of such a nature that it was done after suffering the consequences of his actions. He had to be dismissed from his post of *imaamat*, a case needed to be brought up against him and the public needed to disgrace him. It was only then that *toubah* was made. Can you call this *toubah*? The *toubah* made prior to the court case will be accepted. It cannot be accepted after that. Furthermore, Khan Sahib's *toubah* was only announced several years after his death, whereas the *Hadeeth* says: إذا مات الإنسان انقطع عمله (Actions terminate with death.) However, in this case the announcement of his *toubah* appears many years after his death; all the way from *Barzakh*.

Khan Sahib first wrote the poem and then he makes *toubah*. O beloved of Khan Sahib! This is like the case of a person who fornicates, the witnesses all testify against him and now his son, grandson, student, *mureed* and *shaikh* all say that our *shaikh* has

erred. He had fornicated and we are now repenting on his behalf. Whereas the Qur'aan mentions: وَلَا تَزِرُوَازِرَةٌ وِّزْرَ اُخْرٰى *(No soul shall carry the burden of another.)* There is no way that *toubah* and forgiveness can be sought after death. Moreover, forgiveness needs to be sought from the one who was harmed and offended. In this case, it was `Aaishah رضي الله عنها who was insulted, but forgiveness is being sought from the court. The court has no right of decreeing forgiveness. This is the right of `Aaishah Siddeeqah رضي الله عنها. A great misfortune has now beset you.

The prostitutes were the first to certify Moulana Ahmad Radha Khan Sahib

A graduate of Deoband had settled in Lucknow. He wrote a letter stating: "I am presently reading the Fataawa of Moulana Ahmad Radha Khan Sahib and he has presented his *sanad* (certificate) therein. Can you present to me your *sanad*?"

In reply, I stated: "Why are you envious of him? The first to give a certificate to him were the prostitutes. When he was a four and a half years of age, he was once standing at the door of his home, wearing just a *kurta* that reached till his knees, when a few prostitutes passed that way. He immediately lifted his *kurta* and covered his eyes. They shouted out to him saying, 'O young lad! You have exposed your private area to cover your eyes.' He replied, 'When the eyes are polluted the heart gets affected and when the heart is polluted this causes evil actions to be produced.' Hearing this answer of Khan Sahib they exclaimed, 'What a scholarly answer he has given!'"

The level of Moulana Ahmad Radha Khan Sahib's *taqwa* (piety)

Once during a debate with a Barelwi, he said, "Who can have *taqwa* to the level of Moulana Ahmad Radha Khan Sahib?"

I replied, "Yes, at the age of four and a half he did not cast his gaze at *na-mahram* women (as mentioned in the previous incident). At

that time, he was not required to. The question that arises is; when he was required to lower his gaze, did he do so or not?
Moulana Ahmad Radha Khan had mentioned on one occasion, 'The condition of man is like that of an infant. If the infant is weaned, it abandons breastfeeding, but if it is not weaned it will continue breastfeeding. Consequently, a woman once visited her relatives with her twenty-year-old daughter who would still suckle on her even at this age. Whilst at their relative's home, the daughter demanded that she be breastfed, but the mother refused. She then pushed her mother on the floor, lifted her dress and began suckling on her.' Khan Sahib then said, 'I had witnessed this with my own eyes.'
Khan Sahib looked at a twenty-year-old girl, the dress being raised, the breast of the woman in her daughter's mouth and the daughter drinking from the breast. Tell me, which one of these actions is not contrary to *Taqwa*? Furthermore, we do not know how many other *na-mahram* women may have been present as well."

The condition of Moulana Ahmad Radha Khan Sahib in the light of his own *fatwa*

Once, a Barelwi visited me accompanied by some of his followers. As he approached my room, he said,
Barelwi: I have come to debate with you.
Mufti Sahib: Muhtaram! Assalaamu Alaikum. Welcome, come in.

Barelwi: I have come to debate with you.
Mufti Sahib: Haven't you studied the preconditions of a debate? One of them is that the level of knowledge of both parties should be equal and how can we ever be equal to you. I am still on earth and you are high above in the skies. However, I am prepared to derive some benefit from you for I am of the view that even if a gem is mixed with filth, I will strive to acquire it. Shaikh Sa`di has stated that even if words of advice have been inscribed on a wall, accept that as well.

Barelwi: You may call this discussion by whatever name you wish, but you will not escape me today.
Mufti Sahib: This statement is out of context because one is worried of escaping only if he is in a foreign land. However, I am seated at my home. Nevertheless, before we commence, we need to lay down certain rules and conditions to govern our discussion. Otherwise, we will continue talking until *Qiyaamah* and no resolution will be reached. Therefore, let us lay down a few rules of engagement.

Barelwi: What are the rules?
Mufti Sahib: Our views will not be accepted if they are not supported by any proof.

Barelwi: Very well.
Mufti Sahib: What will be the sources of our proofs?

Barelwi: It shall be the Qur'aan and *Hadeeth*.
Mufti Sahib: *Alhamdulillah*. Now, I will definitely be victorious. Furthermore, the *aayaat* and *Ahaadeeth* that I quote, which you are aware of, you should not demand that I show the text to you nor should I do the same.

Barelwi: I accept this.
Mufti Sahib: The Qur'aan Shareef consists of thirty *paras*, and *Alhamdulillah*, I am a *hafiz*. However, the treasure of *Hadeeth* is very vast. Some *kitaabs* have been published whilst others have not yet been published. Therefore, the correct approach would be that the sources for the *Ahaadeeth* should be from the *Sihaah Sittah* (the famous six compilations of *Hadeeth*) which students study in the *madaaris*. This does not mean that other *Ahaadeeth* are not acceptable, rather it is for the sake of simplicity. It should not be such that you quote a *Hadeeth* and reference it to a manuscript that is found only in one of the libraries of Germany.

Barelwi: I accept this.
Mufti Sahib: When presenting a *Hadeeth*, do not quote it from a magazine or an Urdu book. Quote it from its original source.

Barelwi: Are Urdu books and magazines not acceptable to you?
Mufti Sahib: Whether they are acceptable or not, is not the issue. What is the need to quote from an Urdu book when we have the original source?

He was not prepared to accept this condition. Thus, I approached him from another angle. “Listen,” I said. “Either you accept this condition or you will leave me having an evil opinion of yourself; that your information of *Ahaadeeth* is limited to magazines and *kitaabs*. This implies that you have not studied Saheeh Bukhaari or any other *kitaabs* of the *Sihaah Sittah*. This evil opinion will not only be entertained by me, but by your followers as well. They will feel that our Hadhrat’s knowledge is confined to a few Urdu *kitaabs*. They may pass on this information to other people and this can become so detrimental to you, that you will not be able to atone for it for the rest of your life.”

I then addressed his followers and requested, “Kindly appeal to him to accept my condition.”
They told him, “Hadhratjee! Accept his condition. What harm is there in doing so? The matter seems to be quite simple.” Nevertheless, after some deliberation he finally acceded to my condition. I thanked his followers for convincing him and then thanked him for accepting the condition. I then said,

Mufti Sahib: However, there is still one more aspect outstanding, which is preventing the discussion from going forward. If we differ regarding the meaning of an *aayah* or *Hadeeth*, who will we appoint as a judge to decide between the two of us?

He has to be an individual who is acceptable to both of us and also possess three characteristics: (1) *`Ilm* (knowledge) (2) Understanding (3) Piety. You have the choice of choosing whomsoever you wish. However, he should possess the three characteristics that have been outlined.
Barelwi: I will choose Ala Hadhrat Moulana Ahmad Radha Khan.

Mufti Sahib: Very well. I agree to this.

I did not point out to him that he had already passed away and thus cannot be the judge because I knew that this would be the first stumbling block.

Mufti Sahib: Ala Hadhrat has stated in a certain book that Gangohi is a *kaafir*, Nanotwi is a *kaafir*, Thanwi is a *kaafir* and whoever does not accept them to be *kaafirs* will also be a *kaafir*. Whoever doubts in such a person's *kufr* will also be a *kaafir*. His *nikaah* is annulled and the children born, without him renewing his *nikaah*, are illegitimate.
Barelwi: This is also my belief.

I immediately drew out a *kitaab* and placed it before him. I then asked him,
Mufti Sahib: Is this not the *kitaab* of Ala Hadhrat's father?
Barelwi: Yes, it is his *kitaab*.

Mufti Sahib: Isn't it published in Bareli?
Barelwi: Yes.

Mufti Sahib: Look! Ala Hadhrat's father has stated in this *kitaab* that Hadhrat Gangohi رحمة الله عليه is an adherent of the *Sunnah* and a great *Aalim* and *Muhaddith*. Now tell me, in the light of Ala Hadhrat's statement how will you explain this?

He remained silent. I then continued, "I will explain it to you. Listen carefully. Ala Hadhrat's father never considered Hadhrat Gangohi رحمة الله عليه to be a *kaafir*. Hence, according to the view of Ala Hadhrat, his father is a *kaafir*. Thus his *nikaah* will be annulled and Ala Hadhrat who was born from such a relationship is illegitimate."

Hearing this, he forcefully flung the *kitaab* to the ground. I told him, "Don't do that. This *kitaab* contains *Durood* upon Nabi ﷺ. There are things within it that deserve to be respected, not disrespected. You have not answered me by flinging the *kitaab* on to the ground."

By now, his tongue was completely locked. Let alone speaking, he was unable to even move. Eventually, he forced himself to stand up. I then said, "The statement that you had initially uttered was inapt. However, it perfectly applies to you now. Thus, I will repeat them. 'You can never escape from me.'"

He still remained silent and began moving away. "Will you listen to just one more point?" I asked. "Make an announcement amongst all the followers of Ala Hadhrat that your *Imaan* is dependent on this fact that you believe Ala Hadhrat to be a *kaafir*, an irreligious person, and a renegade. Otherwise, you will become a *kaafir*, an irreligious person and a renegade."

Why don't you issue a verdict of *kufr* against Mustafa Kamaal Pasha?

I once received a letter stating: "Mustafa Kamaal Pasha is an atheist. He denies the existence of a god. Why don't you issue a verdict of *kufr* against him? He raises his clenched fist to the sky."

In reply, I wrote: "I have not met Mustafa Kamaal Pasha nor have I met anyone who knows him intimately. I have not even come across any book wherein his beliefs are explained. Thus, how can I pass a verdict of *kufr* against him? In so far as him raising and showing his

fist to the sky, this proves that he actually believes in a god and does not deny it. If he did not believe in a god, why did he raise his fist to the sky? Furthermore, it could have been that this action of his may have meant something else."

They cause such confusion

Once in a debate, a Barelwi presented a quotation of 'Baraaheen-e-Qaati`ah' that stated that the *Ambiyaa* عليهم السلام are alive in their graves and they are *aalim-ul-ghaib* (have the knowledge of the unseen). He then said, "Why do you (the Deobandis) deny the fact that Nabi ﷺ is *aalim-ul-ghaib*. Why is this so?"

I replied, "Your statement is incorrect. Don't you have any place to drown yourself and die instead of creating this type of confusion? The quotation of 'Baraaheen-e-Qaati`ah' states that the *Ambiyaa* عليهم السلام are alive in their graves and اللہ کی اجازت سے عالم غیب میں جاتے ہیں (with the permission of Allah Ta`ala they venture into the *aalam-e-ghaib* [world of the unseen)."

They had changed the word میں – *me* (in) into ہیں – *he* (are) and the word عالَم – *aalam* (world) into عالِم – *aalim* (knower). This is the nature of their distortions.

Objection of the Barelwis against the use of the words اللہ میاں – *Allah Mia* in Fataawa Rasheediyah

During a debate with the Barelwis, they objected by saying,
Barelwi: In many places across Fataawa Rasheediyah the words *Allah Mia* appears. It is impermissible to refer to Allah as اللہ میاں – *Allah Mia*.
Mufti Sahib: Why is it impermissible?

Barelwi: Moulana Ahmad Radha Khan has written that to use the word *Mia* for Allah Ta`ala is disrespectful and a form of disgrace, since the word *Mia* has three meanings. The first meaning is ‘husband.’ It is incorrect to assume this meaning in such a context as Allah Ta`ala cannot be the husband of anyone. The second meaning is ‘an agent who arranges for an illicit relationship between two people for which he charges a fee’. This meaning will also be incorrect. The third meaning is ‘lord’. This meaning will be correct. However, since the first two meanings are contrary to the majesty of Allah Ta`ala, it will be incorrect to use such an ambiguous word. It is similar to the *aayah*: يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا *(O you who believe! Do not say ‘Raa`ina’.)* The Sahaabah would intend one meaning of رَاعِنَا i.e. show us some consideration; which was correct, whilst the Jews would imply another meaning i.e. our shepherd, which was incorrect. Allah Ta`ala had thus prohibited the usage of such a word due to its ambiguous meaning. Therefore, it is incorrect to say *Allah Mia* and it appears time and again in Fataawa Rasheediyah.

Mufti Sahib: Ala Hadhrat Ahmad Radha Khan Sahib had written a bequest to his two sons and addressed them as بڑے میاں – *bare mia* and چھوٹے میاں – *chote mia*. He addressed the elder son as *bare mia* and the younger son as *chote mia*. We already know that *mia* has three meanings. The first meaning is ‘husband’ but this cannot be the meaning since Khan Sahib is a male and his sons are also males and two males cannot marry each another. It is stated in the Qur’aan Shareef: نِسَآؤُكُمْ حَرْثٌ لَّكُمْ *(Your wives are your tilling fields.)* and it is obvious that a male cannot be the tilling field for another male. Hence, this meaning cannot be intended. Likewise, Allah Ta`ala states: فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ *(Marry those women who are pure for you.)* Men have been commanded to marry women. Men have not been commanded to marry men. And if we assume that Khan Sahib is the wife and his sons are the husbands then this implies that their

mother becomes their wife as well which is extremely despicable to even consider.

It is well known to the common masses and it also appears in the Qur'aan: حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ *(Your mothers have been made haraam upon you.)* Therefore, it will be incorrect to assume that Khan Sahib was the wife and the sons were the husbands. Furthermore, one woman cannot have two husbands at the same time. This is impermissible.

The other meaning of *mia* is 'lord'. This meaning is also inappropriate, for it will mean that Khan Sahib is the slave and the sons are his lords and masters. The question will then be asked that how did the father come into the ownership of the sons? Did they purchase the slave from the market, received him as inheritance or was it through *jihaad*. Finally, what will be the position of this jointly owned slave? Therefore, this meaning cannot be intended as well.

Undoubtedly, the third meaning i.e. 'agent' will have to be taken into account. This shows us the source of the income for the home. The elder agent and the younger agent would both work according to the guidelines set out by their father.

On another occasion, one of my friends told me to ask someone to bring several dictionaries so that we could search for the meaning of the word '*mia'*. I replied, "You may continue searching for the meaning of '*mia'* but you will never find it."

Discussion regarding *tousee`-e-qudrat* (expanse of power) the *`ilm* (knowledge) of Nabi ﷺ

Once during my stay in Kanpur, I was accosted by a Barelwi accompanied by some of his followers. No sooner did he arrive he said,

Barelwi: Can your god speak lies?

Mufti Sahib: Brother! It is not an act of nobility to distort a person's statement. The truth of the matter is this that, Moulana Rasheed

Ahmad Gangohi رحمة الله عليه has stated in Fataawa Rasheediyah (vol. 1, p. 10) that the person whose name Allah Ta`ala has taken and said that he is a *Jahannumi* (dweller of *Jahannum*), (like Abu Lahab) will not be sent to *Jannah*. However, if He wishes to send them to *Jannah* then nobody can prevent Him from doing so. He is All-Powerful. This is what he has stated, whereas you have distorted it and said that Allah Ta`ala can speak a lie.

Barelwi: I just want yes or no as an answer. Can Allah Ta`ala speak a lie or not?
Mufti Sahib: There are certain aspects, which are true and valid, but uttering such statements will be disrespectful. For example, everybody knows that Allah Ta`ala is the creator of all the *Ambiyaa* عليهم السلام, the *malaa'ikah* (angels), all the animals and also the dogs and swine. However, the *Ulama* have stated that one should not say that Allah Ta`ala is *Khaaliq-ul-qiradah wal-khanaazeer* (creator of swine and dogs) as this is disrespectful.

Barelwi: There seems to be a bone stuck in your throat which is preventing you from saying yes or no?
Mufti Sahib: It seems that sweet and palatable medication does not agree with your temperament. You require some fresh tripe which has not been cleaned. Tell me, Allah Ta`ala has blessed you with a mouth that has teeth. The teeth are sharp and have the ability to bite and chew. Allah Ta`ala has also blessed you with a tongue, throat and saliva. If a spoonful of egg *halwa* (confectionary) is placed into your mouth, you will be able to eat it. If a spoonful of *gaajar halwa* (carrot confectionary) is placed into your mouth, you will be able to eat it as well. But if a spoonful of cat's faeces is placed into your mouth will you be able to eat it? You will not eat it. I will explain the same *mas'alah* and offer you the same advice. However, my only question is, will you be able to eat it or not? It is not plausible that if the cat's faeces are placed into your mouth, it will turn into a stone and your teeth will lose its sharpness, your saliva will dry out and

your throat will be blocked. So tell me, will you be able to eat it or not?

He began to change the topic and digress from the discussion. I told him, "After all, why is the spoonful of faeces stuck in your mouth? Either spit it out or swallow it."

Barelwi: You people say that *Shaitaan* has more knowledge than Nabi ﷺ.

Mufti Sahib: We will discuss this matter later as to who has more knowledge than whom. We were still discussing whether the spoonful of faeces would be able to go down your throat or not. It seems that this is the first time a spoonful of faeces has been placed in your mouth and it is so delicious that you want to savour the taste. That is why you have brought up another topic so that you may keep it longer in your mouth. But why have you asked this question? Did I ever say that *Shaitaan* has more knowledge than Nabi ﷺ? Did you read this in any of my *fataawa*? If you haven't, then what right have you to attribute something unfounded to myself? It is my belief that Allah Ta`ala has bestowed Nabi ﷺ with so much of knowledge, of Himself and the hereafter, that the knowledge of all the *jinn*, humans and *malaa'ikah* put together in comparison to the knowledge of Nabi ﷺ is like a drop in an ocean. It is also my belief that Allah Ta`ala's knowledge is far greater than the knowledge of Nabi ﷺ for which no comparison can be made. However, the knowledge that I am referring to pertains to all those aspects that conform to the status of *nubuwwat*. As far as the knowledge of unrelated topics is concerned, then it will make no difference to the glory of Nabi ﷺ if another individual has more information or not.

Barelwi: See, this is what you people conceal. A person who has more knowledge will obviously be superior.

Mufti Sahib: Do you mean more knowledge of anything and everything?

Barelwi: Yes. Knowledge is knowledge.
Mufti Sahib: The cobbler seated on the roadside is able to mend a shoe in a far more professional way than a king. Does this mean that he is superior? A thief is able to slit his victim's pocket with such precision that even the greatest of scholars cannot comprehend. Does this in any way make him superior to the scholars?

Barlewi: What is the need to even ask these things?
Mufti Sahib: It is possible that the cobblers and thieves in Bareli are superior to Ala Hadhrat! Okay, tell me. Do you or the pig know better as far as the taste of human faeces is concerned? Perhaps you cannot answer since the spoonful of cat's faeces is still in your mouth. I suggest you forward the question to Khan Sahib. If Ala Hadhrat knows the answer then we will say he is superior to the swine and if the swine knows better, then we can conclude that the swine is superior to Ala Hadhrat.

He became enraged at this and said,
Barelwi: Don't you have any shame by uttering such statements?
Mufti Sahib: Well, when you enquired about Allah Ta`ala speaking lies; did you not feel ashamed? You become very ashamed if some faeces enter Khan Sahib's mouth.

Barelwi: Why do you people say that Nabi ﷺ does not appear in the *Meelaad* gatherings?
Mufti Sahib: We will discuss this matter later as well. First tell me, if a swine and Ahmad Radha Khan were standing in a line, who will have more knowledge? First, solve this question, that what is the taste of human faeces? It seems that just as it is the first time you have tasted the cat's faeces; it is also the first time for Khan Sahib to taste human faeces, which is in his mouth. Thus, you have forwarded another question.

The facts have also been distorted regarding the *Meelaad* gathering. The actual question should be that; why do you people stand up during the *Meelaad* programme? Your answer will be that Nabi ﷺ appears in such gatherings. We will then say that the appearance of Nabi ﷺ can be established in one of two ways. The first is if Nabi ﷺ himself has mentioned it in a *Hadeeth* that he comes to a *Meelaad* gathering. If there is any such reliable *Hadeeth* then please show it to me. The second way is that Nabi ﷺ has been seen coming to such a gathering. When none of these have been established, what right do you have to attribute it to Nabi ﷺ? This falls within the purview of the *Hadeeth*: من كذب علي متعمدا فليتبوأ مقعده من النار (Whoever falsely attributes a statement to me should prepare his abode in *Jahannum*.) (Sunan Ibn Maajah)

Barelwi: A person who can go to any place at any time will obviously be more superior. Thus if *Shaitaan* can go to any place, then can't Nabi ﷺ also do the same?
Mufti Sahib: May Allah Ta`ala grant you *hidaayat* (guidance). Has *Shaitaan* become your guide and proof that you cannot find any proof in the Qur'aan and *Hadeeth*? It seems that you require the tripe medication here as well. Tell me, if there is a small toilet with an outlet pipe in which a rat is able to sneak into, will you be able to enter it? If you cannot, then will your father be able to get into it with his huge head? If he can, then we will say that the rat is not superior to him since he can also enter the pipe. Hence, both of them are equal in status. If the rat can sneak into it, but your father cannot, then the rat is superior to your father.

Hearing this, he became angry and got up to leave. I told him, "Kindly listen to one more advice. It seems that you have a great passion for stirring up trouble. In future, whenever this passion is aroused within you, then remember that you are leaving me with the spoonful of cat's faeces in your mouth, a spoonful of human faeces in Khan Sahib's mouth and your father's head in the toilet pipe. If

you want to persist in your ways then you may go and forward these questions to someone else. Perhaps you may receive a better gift."

The view of the Barelwis with respect to asking a question from a Deobandi

Once a person posted a question to Darul Uloom Deoband, but due to some unknown reason, a concise answer was given. Hence, the questioner forwarded the same question to Moulana Ahmad Radha Khan Sahib stating that he had requested for a *fatwa* from Darul Uloom Deoband but due to the demise of Hadhrat Moulana Shaikh-ul-Hind رحمة الله عليه he received a very concise reply.

Moulana Ahmad Radha Khan gave him the very same answer that was issued from Darul Uloom Deoband and then added that it is *haraam* to ask for a *fatwa* from the Deobandis and it is *haraam* to refer to them as 'Hadhrat Moulana' or to attach 'رحمة الله عليه' to their names.

Marrying a Deobandi

Molwi Ahmad Radha Khan Sahib has stated in Fataawa Ridhwiyyah that a Deobandi cannot marry a Muslim, a *kaafir*, a *murtad* (renegade) or even an animal.

Repeating the *namaaz* due to *harkat-e-nafas* (having an erection)

On one occasion, after leading the *Asr Salaah*, Molwi Ahmad Radha Khan Sahib returned to his room and repeated his *namaaz*. Someone enquired of him, "What kind of a *mas'alah* is this where the *imaam* repeats his *namaaz*, but the *muqtadees* (congregation) do not?" He replied, "During *namaaz*, I experienced *harkat-e-nafas* (an erection). As a result my belt broke. Hence, I am repeating my *namaaz*." On another occasion during a debate, the speaker altered the word *nafas* and said it as *nafs* (meaning movement of the soul) with a *sukoon* on the *faa*.

The Barelwis not agreeing on making Moulana Isma`eel Shaheed رحمة الله عليه the topic of discussion

I once had a debate with the Barelwis. I suggested that the topic of discussion should centre around the *kufr* (disbelief) of Moulana Isma`eel Shaheed رحمة الله عليه. However, they were not prepared to accept this suggestion. Arrangements were made for the police to be on standby.

I approached the station commander and asked him, “Did you ever go hunting?” He replied in the positive. I then asked him, “Do you aim for the head of the deer or its tail?” He replied, “The head because by shooting the head the tail is also hunted down.” I told him, “The same is the case with our elders. If they are made the topic of the debate and their *kufr* is proven then automatically, our *kufr* will also be established.” The commander said, “Yes. Your point is very sensible.” However, they were still not prepared to make this the topic of the debate.

You are not a *Sunni*

I had travelled to a certain place for a debate. However, the government had placed certain restrictions on the debate. Hence, one of their (Barelwis) followers said,

Barelwi: I have travelled so far to listen to the debate but the debate has now been cancelled.

Mufti Sahib: I have also travelled from afar to participate in the debate.

Barelwi: So why don’t I debate with you?

Mufti Sahib: First tell me, who are you?

Barelwi: I am a *Sunni*.

Mufti Sahib: Are you Ala Hadhrat’s *mureed*?

Barelwi: Yes.

Mufti Sahib: Then you cannot be a *Sunni* for Ala Hadhrat has stated in his Malfoozaat that the *Sunnahs* have been pardoned for him. Hence, the person for whom the *Sunnahs* have been pardoned cannot be a *Sunni*.

Hearing this, he remained silent.

The *mas'alah* of *`ilm-e-ghaib* (Nabi ﷺ possessing the knowledge of the unseen)

The students in Madrasah Mazaahir-ul-Uloom, Saharanpur had organised a debate on the topic of `ilm-e-ghaib. Hadhrat Mufti Sahib رحمة الله عليه *was invited to attend. After the debate, Hadhrat presented the following explanation shedding some light on the topic.*

In the books of *Shari`ah*, wherever the words *`ilm-e-ghaib* appear, the meaning that is intended is *zaati* (instinctive) knowledge of the unseen. Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه as well as Ala Hadhrat Moulana Ahmad Radha Khan have both made mention of this fact. They both totally agree on this fact and have no difference on this point.

Secondly, Moulana Ahmad Radha Khan has stated in his *Malfoozaat* that *`ilm-e-ghaib zaati* (instinctive knowledge of the unseen) is the exclusive feature of Allah Ta`ala and if any person believes that anybody else has an atom bit of *`ilm-e-ghaib zaati* then he has come out of the fold of Islam and has become a *kaafir*.

Thirdly, *`ilm-e-muheet* (all encompassing knowledge without the least bit of deficiency) is also the exclusive feature of Allah Ta`ala. All these statements are found in the writings of Moulana Ahmad Radha Khan Sahib.

Fourthly, the title *`Aalim-ul-Ghaib* (knower of the unseen) is specific to Allah Ta`ala. It is incorrect to refer to anybody else as *`Aalim-ul-Ghaib*. Moulana Ahmad Radha Khan Sahib has also stated this. Hence, what difference is there between us?

We say that *`ilm-e-ghaib* refers to that knowledge that is acquired without any means and such knowledge is exclusive to Allah Ta`ala. Khan Sahib says the same. We also say that *`ilm-e-ghaib muheet*, where there is not an atom bit of knowledge missing, is the exclusive feature of Allah Ta`ala. Khan Sahib says the same as well. Furthermore, the title *`Aalim-ul-Ghaib* cannot be used for anyone other than Allah Ta`ala. We as well as Khan Sahib agree on this point. Hence, there remains no difference between Khan Sahib and us.

This is the clear-cut fact. However, these facts should be explained clearly and precisely. Thereafter, if they (Barelwis) present fifty, no, even fifty thousand proofs then too there is no difference between us, since all-encompassing knowledge cannot be proven. If they claim that Allah Ta`ala had bestowed Nabi ﷺ with *`ilm-e-ghaib kulli* (the knowledge of everything of the unseen) then this is a holistic and general claim. In order to disprove this holistic claim, we merely require presenting a specific case which will refute their claim.

However, despite these irrefutable facts, on various occasions they continue claiming that Nabi ﷺ possessed *`ilm-e-ghaib*. When translating the verse: يَآَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا *(O Nabi (ﷺ), indeed We have sent you as a witness.)* they state: *'O the one who conveys the knowledge of the unseen!'* They also claim that *nubuwwat* means *'`ilm-e-ghaib'*. Well, if this is their claim, then understand this much that *ghaib* refers to those aspects which cannot be perceived by one's senses. One cannot achieve it by means of the five senses that Allah Ta`ala has endowed man with. There are innumerable facts, regarded as *`ilm-e-ghaib*, which Nabi ﷺ had informed the *Ummah* about.

For example, the conditions of the grave, the questioning of *Munkar* and *Nakeer*, the expanding and constricting of the grave, the description of *Jannah* and *Jahannum*, the *`Arsh*, the *Louh-e-Mahfoozh*, the *Kursi* etc. This information was provided by Nabi ﷺ which is *ghaib* (unseen) to us, for we cannot perceive these aspects nor can the *Ambiyaa* عليهم السلام perceive them as well.

Allah Ta`ala states: قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِىْ خَزَآئِنُ اللهِ وَلَآ اَعْلَمُ الْغَيْبَ *(Say (O Muhammad ﷺ), I do not say that I have the treasures of Allah Ta`ala by me nor do I have knowledge of the unseen.)*

You have been blessed with a tongue to speak. Hence, whenever you wish, you have the choice of speaking or not speaking. Likewise, you have been granted a pair of eyes. You may open your eyes and look or close it whenever you wish. However, no person has been granted such power that whenever he wishes to acquire any information of the unseen he may do so as he wishes. Yes, if Allah Ta`ala wishes to divulge some aspects of the unseen to any person then He has the ability to do so. There is no objection against this. However, where is it established that Allah Ta`ala had bestowed Nabi ﷺ with all the knowledge and information of the unseen, to such an extent that Nabi's ﷺ knowledge is equal to the knowledge of Allah Ta`ala?

Furthermore, Mulla Ali Qari رحمة الله عليه has clearly stated in 'Al-Moudhoo`aat-ul-Kubra' and in other books that the person who believes that the knowledge of Allah Ta`ala and Nabi ﷺ are equal then such a person is a *kaafir*. The reason being that, the knowledge of Allah Ta`ala is unrestricted and interminable. Conversely, the knowledge of anyone else will increase to a certain degree and then terminate.

Therefore, whoever wishes to challenge you to a debate on the topic of *`ilm-e-ghaib*, then first ask him the extent to which he believes and follows Moulana Ahmad Radha Khan Sahib. Tell him that if he truly follows him, then he should understand that he (Moulana Ahmad Radha Khan) is not of the view that Nabi ﷺ possessed *`ilm-e-ghaib kulli* (complete knowledge of the unseen) nor is he of the view that Nabi ﷺ possesses *`ilm-e-ghaib zaati* (instinctive knowledge of the unseen).

Moulana Ahmad Radha Khan has written: *"It is imperative to fulfil the injunctions of Shari`ah to the best of one's ability and to practise on my creed and way is the most important obligation from all the*

obligations. My creed and way is that which has been recorded in my books and writings.”

Hence, it is of utmost importance to practise on that which is clear and apparent in his books. He has attached a clause for practising on the laws of *Shari`ah* and that is, *‘to the best of one’s ability’*. Not only did he say this, but went further to say, *‘the most important obligation from all obligations’*. Therefore, first inform me whether the aspect of *`ilm-e-ghaib* is related to *`Aqeedah* or not, since *`Aqeedah* is an integral part of *Imaan*. If you differ with Moulana Ahmad Radha Khan Sahib in this aspect – where he is of the opinion that Nabi ﷺ did not possess *`ilm-e-ghaib kulli* or *zaati*, and you are of the opinion that he did possess these; then you are lodging an objection against him. Tell me, what is your opinion about him? Do you view him as a *mu’min* or a *kaafir*? We will not say anything, but we need to hear what you have to say. He is of the view that Nabi ﷺ does not possess *`ilm-e-ghaib zaati* or *kulli* and he says that it is of utmost importance to follow his creed and way.

Now, what else is there to debate about? Ala Hadhrat has categorically stated in his *Malfoozaat* that it is prohibited to refer to anybody besides Allah Ta`ala as *`Aalim-ul-ghaib*. We also agree that Nabi ﷺ was bestowed with the knowledge of certain aspects. Our minds cannot perceive all the facts that Nabi ﷺ had explained by means of *wahi*.

If Nabi ﷺ had stated that he possess *`ilm-e-ghaib*, then first tell me whether you believe it to be *`ilm-e-ghaib kulli* (total and all encompassing knowledge of the unseen) or *juz’ee* (partial knowledge of the unseen)? If you believe it to be *juz’ee* then we have no objection. If you believe it to be *kulli*, then we want to ask you your view regarding the person who does not believe that Nabi ﷺ possessed *`ilm-e-ghaib kulli*. We will then move forward and ask you whether it was *zaati* (instinctive) or *`ataa’ee* (granted). If you believe it to be *zaati* then this goes against the view of Moulana Ahmad Radha Khan Sahib. So what opinion do you have about him? Instead

of shouldering the burden of *kufr*, you should ask him his view regarding people who hold such beliefs. If you believe it to be *kulli*, then please inform us when was Nabi ﷺ granted this information. Was he born having *`ilm-e-ghaib* or was it bestowed upon him on the day he became *baaligh* (mature) or the day he received *Nubuwwat* or perhaps at the time he received the Qur'aan Shareef or maybe it was bestowed upon him the day he passed away?

Nabi ﷺ had never claimed to have been granted *`ilm-e-ghaib* during his lifetime and even after his demise. A *Hadeeth* narrated in Saheeh Bukhaari states regarding the Day of *Qiyaamah* that it will be told to Nabi ﷺ (regarding certain people who he will think to be believers): إنك لا تدري ما أحدثوا بعدك (You do not know what innovations they had brought about in *Deen* after your demise.) This clearly refutes the concept of *`ilm-e-ghaib kulli*.

Even if they attempt to present proofs trying to establish their point, we do not need to disprove them anymore. They will only present unclear and ambiguous references. For example, they will quote the *Hadeeth* that states that on one occasion, Nabi ﷺ stood up and began addressing the *Sahaabah* ؓ and explained all the events of the past and future. This commenced from *Fajr* right until *Maghrib*. From a logical perspective, someone may argue that it is not possible to have explained all these aspects in such a short space of time. Nevertheless, one may say that this had occurred as a *mu`jizah* (miracle). However, what belief should we entertain with respect to the audience who had heard the entire discourse? Will they also be regarded as *`aalim-ul-ghaib* and is it a necessity to believe it as such? However, nobody believes them to be *`aalim-ul-ghaib*.

Furthermore, if Nabi ﷺ was blessed with *`ilm-e-ghaib* precisely at the time of his demise during his last breath, then of what benefit is this? If you claim that Allah Ta`ala and Nabi ﷺ knew the extent to which he was going to be elevated, but we do not know; we require proof for such a claim. However, they (Barelwis) cannot produce such proofs.

On one occasion, these people had a debate with me. I told them, "You are always the claimants. Why don't you allow me to be the claimant today?" They agreed to this. I said, "I will first clarify my viewpoint and then state my claim. Our claim is that the title *`Aalim-ul-Ghaibi wash-Shahaadah* (Knower of the unseen and present) is the exclusive characteristic of Allah Ta`ala. It was never used in reference to anyone else. This is what we believe. If you have anything to present contrary to this, you may do so. The attributive names of Allah Ta`ala are such that some can be used in reference to others, whilst some cannot be used. For example, Allah Ta`ala states in the Qur'aan Shareef:

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ۞ اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا

(Was there not a time when man was a non-entity, not even mentioned? Indeed, We have created man from a mixed drop of sperm so that We may test him. Then We gave him the ability to hear and see.)

In this *aayah*, Allah Ta`ala has referred to every human as سَمِيْعٌ – *samee`* and بَصِيْرٌ – *baseer* whereas, these are the names of Allah Ta`ala. *`Aalim* is also the characteristic of Allah Ta`ala. This is also used in reference to the *makhlooq* (creation). Similar is the case regarding the terms عليم – *`aleem*, حليم – *haleem*, and رشيد – *rasheed*. (In reference to Shu`ayb ﵇) Allah Ta`ala states: اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ (Indeed, you are tolerant and intelligent.) The title صبور – *saboor* and شكور – *shakoor* are also the titles of Allah Ta`ala. However, it is also used with reference to humans. (In reference to Nooh ﵇) Allah Ta`ala states: اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا *(Indeed, he is a grateful bondsman.)* However, the titles عالم الغيب – *`Aalim-ul-Ghaib* or عالم الغيب والشهادة – *`Aalim-ul-Ghaibi wash-Shahaadah* are similar to the titles خالق السماوات

و الأرض – *Khaaliq-us-Samaawaati wal-Ardh* (Creator of the heavens and earth) which is an exclusive attribute of Allah Ta`ala. Just as it cannot be used in reference to anyone else, the title عالم الغيب و الشهادة also cannot be used for anyone else. This has no link with the extent of knowledge that Nabi ﷺ possessed and received. What position do we hold that we dare discuss such issues?

Apart from this, whatever else is discussed is futile and unnecessary. There is no need to discuss such matters. For example, to say that Moulana Ashraf Ali Thanwi رحمة الله عليه had asked his *mureed* to recite أشرف علي رسول الله (Ashraf Ali is the messenger of Allah.) is futile and useless. The details of these discussions have been published in the booklet, 'Al-Imdaad' and in other books as well. In one of the volumes of Imdaad-ul-Fataawa, a separate booklet can be found regarding this discussion together with the various *fataawa* (rulings) of the *Akaabir*. It is absolutely erroneous to say that one of Moulana's *mureeds* had read this. That person had not even become Moulana's *mureed* by that time. In fact, he was contemplating on taking *bay`at* at the hands of someone, but he was uncertain as to who he should turn to. It was during that time that he had seen this dream. When he informed Hadhrat Thanwi رحمة الله عليه about this dream, Moulana replied and told him that he should seek guidance from a pious person who adheres to the *Sunnah*. Hadhrat Thanwi رحمة الله عليه had never told any person during his lifetime to recite the *kalimah* as لا إله إلا الله أشرف علي رسول الله.

Furthermore, this was just a dream and a sleeping person is not responsible for his actions. The *Hadeeth* states: رفع القلم عن ثلاث عن نائم حتى يستيقظ (The pen [responsibility] has been raised from three people; one being the sleeping person until he awakens.) The laws of *Shari`ah* do not apply to him. Let alone the dream of a sleeping person, even whilst awake, if certain words are uttered unintentionally, one will not be taken into account for them. The objections that are now being levelled against the dream are all futile and irrelevant. The *Hadeeth*

speaks of the joy and happiness of Allah Ta`ala when a bondsman makes *toubah* and repents for his sins. Allah Ta`ala becomes so elated the similitude of which is a person who is travelling with all his belongings on a camel in the wilderness and the camel suddenly disappears. This person now becomes despondent and loses all hope of surviving. He begins wandering about in search of his camel and eventually takes a rest under a tree. Upon awakening, he finds his camel fully laden with his belongings standing beside him. He becomes so overjoyed at this that he jumps up in a state of ecstasy and shouts out unwittingly: إلهي أنت عبدي و أنا ربك (O my Lord! You are my slave and I am your *Rabb*) instead of saying إلهي أنت ربي و أنا عبدك (You are my *Rabb* and I am your slave.). The words uttered were, 'You are my slave and I am Your *Rabb*.' However, nobody labels such a person as a *kaafir*. Hence, what right do you have to regard this person (the one who saw the dream) as a *kaafir*?

I have not met the person who had seen this dream. However, his son is still alive. I had once met him in the *Haram Shareef* and he introduced himself accordingly. His name is Mufti Rasheed Ahmad Sahib who is a high-ranking *mufti* in Karachi. His *fataawa* have been compiled in a few volumes and have been published under the title of 'Ahsan-ul-Fataawa'. He is also the *khaleefah* of Hadhrat Moulana Abdul Ghani Phulpoori رحمة الله عليه.

Therefore, it is absolutely incorrect to allege that Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه had asked the person to read the *kalimah* as لا إله إلا الله أشرف علي رسول الله, since this individual had merely queried from Moulana regarding what he had seen. He had also asked Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and Moulana Anwar Shah Kashmiri رحمة الله عليه regarding the same matter. It was only after this incident that he had taken *bay`at*. Since this episode had taken place before becoming a *mureed* of Moulana, it is incorrect to say that Moulana's *mureed* had done so. In short, it is erroneous to forge and fabricate incidents of this nature in order to beguile and mislead

the simple-minded public from the straight path. May Allah Ta`ala bless us with the ability of treading the path of truth.

And listen carefully. Whoever is going to represent the people of falsehood should not be allowed to state that this is his claim. Rather, he should ask (the opponent – the people of truth), "What answer would you furnish if someone has to present this type of argument?" Similarly, he should ask, "If the opposition presents their proofs in this manner, then how will you answer them?" It is extremely shameful and despicable to make a claim in such a manner that it appears as if such false statements are attributed to oneself.

Refutation of Qaadiyaanism

Mention of Mirza in the previous *kitaabs*

Mirza Ghulaam Ahmad Qaadiyaani wrote the following: “Whenever mention is made of me in the previous *kitaabs*, the Touraat, Injeel etc., the word *nabi* is used.” (Readers! Please ponder over the reality of this matter. It is clearer than the sun.)

Declaring Mirza Ghulaam Ahmad as a *kaafir*

Initially Hadhrat Gangohi رحمة الله عليه did not declare Mirza Ghulaam Ahmad as a *kaafir*. Instead he said, “This man is a pious person, but if he does not find a *shaikh-e-kaamil* (a perfect guide) he will be misguided.”

Moulana Ubaidullah Sahib Tonki declared him as a *kaafir* and told Hadhrat, “He will claim prophethood.” In response, Hadhrat said, “He hasn’t as yet made that claim. Punishment is not meted out before the crime is executed. If someone speaks to a strange woman, will the law of *rajm* (stoning to death) be applicable presuming that he will later commit adultery with her?”

However, when his *kitaab*, ‘Baraaheen-e-Ahmadiyyah’ was presented before Hadhrat, then only did Hadhrat declare him as a *kaafir* because it contained ingredients of *kufr*.

Is the *toubah* (forgiveness) of Mirza Ghulaam Ahmad possible?

Someone complained in a letter that, “Why do you people speak ill of Mirza Ghulaam Ahmad? Was it not possible that he had made *toubah* before his death? Please furnish a reply and state whether this is possible or not?”
In reply, I wrote that the disbelief of Abu Jahal and Abu Lahab was also open and established. Hence, just as their repentance was

possible, similarly the repentance of Ghulaam Ahmad Qaadiyaani was also possible. However, in the Qur'aan Shareef the retraction of Fir`oun has also been recorded.

In response to my reply, he sent a letter replete with abuse and queried what was the harm in writing this much, that such a thing was possible. In return, I replied, that if that were all that I had written, from where would I have received the treasure for the *Aakhirah*?

An interesting conversation with a *Qaadiyaani*

Once, a *Qaadiyaani* came to Gangoh and began propagating *Qaadiyaanism*. The people became worried and said, "A great problem has commenced in our area." This *Qaadiyaani*, managed to convert a resident of Gangoh as his *mureed* (disciple). In all of their matters, he would consult with the *mureed* and thereafter work according to the decisions agreed upon.

Hafiz Muhammad Ya`qoob Sahib رحمة الله عليه, the grandson of Hadhrat Gangohi رحمة الله عليه lived in Gangoh and many people usually gathered at his home. Hence, the Qaadiyaani *peer* and *mureed* decided that if Hafiz Muhammad Sahib became a *Qaadiyaani*, others would also accept their creed. Subsequently, they decided that an effort should be made to convert him. The *mureed* informed us about the day on which this action was to be carried out. It was a winter's day and Hafiz Muhammad Ya`qoob Sahib was sitting outside, in the sun, wrapped up in a shawl. The *Qaadiyaani*, his *mureed* and I were all seated on reed stools.

The *mureed* posed a question, "Was the *kalimah* of all the *Ambiyaa* عليهم السلام the same?"

Since I was in the final year of my studies, I told him, "Brother, why are you starting this discussion about *kalimah* and *kalaam*. This is the

task of the grammarians – الكلمة لفظ وضع لمعنى مفرد. What link is there with it for you?" I continued amusing myself along these lines at his expense. Thereafter, I explained, "The first part لا إله إلاالله was the same for each *nabi* and in the second part the name of each respective *nabi* was mentioned."
The mureed replied, "Now that you have made such a statement, we feel at ease. There was a person in Punjab who also became a *nabi*." Whilst saying this he began to laugh since he was speaking contrary to what was in his heart.
I responded, "Who became a *nabi* in Punjab? *Nubuwwat* has been terminated and the door of *nubuwwat* is closed." He said, "No, he has also become a *nabi*." I said, "Oh! Are you speaking about that wretched, accursed Ghulaam Ahmad?"

The *guru* (leader) then spoke out, "No, don't speak about him in that manner! He is a very good person. Hadhrat Isa عليه السلام has passed away." Their conversations always centre around the life of Hadhrat Isa عليه السلام. What were we talking about and in which direction did this person move into?

I remarked, "If he has passed away, then what is the problem with that? If he has not passed away, then after a few days he will pass away. Whoever comes into the world has to pass away. But tell me, what connection does the demise of Isa عليه السلام have with the establishment of Mirza's prophethood? What an irrelevant link! Nevertheless, we are prepared to entertain this statement. Tell us, how did you come to know of the demise of Hadhrat Isa عليه السلام?"

Qaadiyaani: It appears in the Qur'aan Shareef: يٰعِيْسَى اِنِّىْ مُتَوَفِّيْكَ *(O Isa! I will grant you death.)*
Mufti Sahib: Show me where it is written that it has the meaning of death.

Qaadiyaani: Moulana Ashraf Ali Sahib Thanwi رحمة الله عليه has translated it in that manner.
Mufti Sahib: Show it to me!

The translation of the Qur'aan Shareef was present, but the word death was not in it.

Qaadiyaani: Its meaning is قبض کرلونگا 'I will take hold of you'.
Mufti Sahib: The meaning of 'taking hold' and 'death' is different.

Qaadiyaani: The meaning of taking hold is that of death.
Mufti Sahib: *Subhaanallah*! Hafiz Muhammad Ya`qoob Sahib, this is a very strange person! He says that when you are experiencing قبض – *qabdh*[2]; it means that death is approaching. If somebody takes hold of another person's land, what will this mean? Will it infer death? The قبضہ [3] of a sword or the قبضہ of a knife, in all of these words, does قبضہ refer to death? Allah Ta`ala has raised Hadhrat Isa عليه السلام alive to the skies.

Qaadiyaani: With respect to the word تُوُفِّيَ, when the *faa`il* (doer) is Allah Ta`ala and the *maf`ool* (object) is an animate object, it will have the meaning of death.
Mufti Sahib: اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَ الَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا – Whomsoever Allah Ta`ala grants death, He makes تُوُفِّيَ of him, and whosoever has not yet reached his hour of death, تُوُفِّيَ takes place in his sleep. Now, will this mean that whenever a person goes to sleeps, he has actually died?

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[2]In Urdu, this phrase is normally used for a person who is constipated.
[3]In Urdu, قبضہ also has the meaning of handle which is the meaning in this context; handle of a sword.

Qaadiyaani: A dead person and a living person are equal in status.
Mufti Sahib: Very well. A deceased person's property and estate are distributed upon his demise. Hence, if a father goes to sleep at night, will it be correct for the son to distribute his property as he has died as well? If the dead person and the sleeping person are equal as you say, then when you fall asleep, I will hit you and a dead person with the same stick and you should not feel any pain just like the dead person!

Qaadiyaani: Come, come now. If you hit me, you will be sinful.
Mufti Sahib: But the issue will be resolved! Even if Allah Ta`ala had presented death upon Hadhrat Isa ﵇ and made it a means of consolation for him by saying, "O Isa! Do not become worried for I will save you by taking away your life," then this is just one point of view. However, can death ever be a means of consolation? The Jews wished to kill him and in order to save him, Allah Ta`ala said, "I will make تُوُفِّيَ." Its meaning is thus, I will raise you to the sky alive and they will not be able to lay their hands on you.
But if it infers death, what type of consolation is it for Hadhrat Isa ﵇ for man flees from death. (Allah Ta`ala says in the Qur'aan Shareef:) قُلْ إِنَّ الْمَوْتَ الَّذِى تَفِرُّونَ مِنْهُ *(Say [O Nabi ﷺ], indeed death from which you flee will take hold of you.)* Hence, man desires to escape from it. Consequently, is this truly a form of consolation? And even if the Jews did kill him, there is nothing in it since he would have received the rank of martyrdom!

Qaadiyaani: No, no. Murder is an accursed death.
Mufti Sahib: Oh! Is being murdered a form of curse? Hadhrat Umar ﵁ was murdered. In the Battle of Uhud, 70 *Sahaabah* ﵃ were martyred and in the Battle of Badr 14 *Sahaabah* were martyred. Did all of them die an accursed death as well?

Qaadiyaani: For a *nabi*, being murdered is a form of curse.

Mufti Sahib: Hadhrat Zakariyya عليه السلام was murdered. Many other *Ambiyaa* عليهم السلام were also killed by their people. It is recorded in the *riwaayaat* (narrations) that the Jews killed 70 *Ambiyaa* عليهم السلام in one day! When the *Ulama* prevented them from carrying out such a heinous crime and warned them about a terrible punishment that would befall them, the Jews responded by saying that since the *Ulama* were the devotees of the *Ambiyaa* عليهم السلام the same punishment should be meted out to them. Thus, they killed them as well.

Qaadiyaani: Many fabrications are written in the books of *tafseer*. For example, it is written in a *tafseer kitaab* that Hadhrat Dawood عليه السلام had arranged for a man to be murdered in order to commit *zina* (fornicate) with his wife.
Mufti Sahib: Tell me, in which *tafseer kitaab* has this been written?

Qaadiyaani: What! Did Hadhrat Dawood عليه السلام not send him to fight? Why else did he send him to the battlefield?
Mufti Sahib: *Subhaanallah*! Is the object of sending a person to fight, solely that *zina* can be committed with his wife upon his demise? Nabi ﷺ also dispatched Sahaabah رضي الله عنهم to the battlefield. Did he send them with this motive in mind as well?

Qaadiyaani: I did not mean *zina* but rather to marry her.
Mufti Sahib: O servant of Allah! Performing a *nikaah* and keeping a woman as one's lawful wife and committing *zina* are diametrically different! Is there no difference between *nikaah* and *zina* according to your beliefs? Perhaps this is what transpires in *Qaadiyaanism*.

Qaadiyaani: Many incorrect facts have been stated in the books of *tafseer*.
Mufti Sahib: Well, there is no ambiguity concerning the Qur'aan and Allah Ta`ala has stated the Qur'aan Shareef:

وَ يَقْتُلُوْنَ النَّبِيّنَ بِغَيْرِ الْحَقِّ *(They [Jews] used to kill the Ambiyaa unjustly).*

Qaadiyaani: In this verse, the word *Ambiyaa* refers to the *Ulama*.
Mufti Sahib: Yes, now I understand perfectly! *Juhalaa* (ignoramuses) is intended from the word *Ambiyaa* when used for someone like Ghulaam Ahmad Qaadiyaani. You have certainly spoken the truth!
Very well friend, tell me, what was the truth behind the incident of Muhammady Bhegum (the wife of Ghulaam Ahmad Qaadiyaani)? Why did Qaadiyaani Sahib separate from her for such a lengthy period of time? What about the incident concerning Abdullah Aathum? After debating with him, Mirza prophesised, on the basis of an inspiration he received, saying, "Whoever is a liar from the two of us will die within seventeen months. Aathum will definitely die. If he does not die then a rope should be tied on my leg and I should be dragged through the bazaar of Amritsar and be disgraced in this manner."
Mirza stood in court and made this prophecy based on an inspiration. However, after seventeen months had elapsed and Aathum did not pass away, a group of people came, with a rope, to tie his feet and drag him through the bazaar as was stated. But, Mirza retracted and said that he did not mean that Aathum himself will die but instead someone from his group will die. Hence, his companion by the name of Priest Right had passed away.
But when we look into the register, wherein his prophesy is logged and signed by him, it is recorded as follows, 'My intention is only Aathum, only Aathum, only Aathum. He will die within seventeen months.'

Qaadiyaani: He had also added this clause that the prophecy will not be binding if Aathum accepted the truth.
Mufti Sahib: So did Aathum become a Muslim and did he accept the truth?

Qaadiyaani: It was not intended that he becomes a Muslim.
Mufti Sahib: Well is there any other true religion besides Islam? I guess we all know your answer. The religion of Qaadiyaanism is the only truth according to you.

Qaadiyaani: Mirza Sahib had thereafter told him (Aathum) that he would not be saved. Hence, he died.
Mufti Sahib: Did he die at that time or at a later period? I can also ‘prophesise’ and say that you will not be saved. For if you die, how can you be saved?

Qaadiyaani: Our spokesperson will answer your logical arguments.
Mufti Sahib: You may not be educated in these matters but understand this that when Allah Ta`ala appoints a *nabi* and sends him to the world, He bestows knowledge upon him via an angel. Whenever a *nabi* came to the world, he was not educated by any human being.
On the other hand, Ghulaam Ahmad Qaadiyaani studied under Hafiz Raheem Bakhsh. Whenever he did not know his lesson, he would run away and the other students would chase after him and bring him back, dragging him by his arms and legs and hitting him as well. Can such a person ever be a *nabi*? Will these youngsters not taunt him and say that yesterday we used to beat you and today you are claiming to be a *nabi*? When you did not know your lesson, we used to grab you by your ears and forcefully sit you down!

Qaadiyaani: Listen carefully! He used to learn his lessons and nobody was instructed to catch him by the ears.
Mufti Sahib: Were you his classmate? How do you know that?

Qaadiyaani: Mirza did not receive any beating from his *ustaaz*.
Mufti Sahib: If he did not receive the beating of an *ustaaz*, then he has not received *`ilm*. Shaikh Sa`di رحمة الله عليه has written the following in his *kitaab*:

ہر آں طفلے کہ جور آموز گار نہ بیند جفا بیند از روز گار

The child who was not punished by his tutor will have to face the difficulties of time.

The status of a *nabi* is such that when Hudhoor-e-Akram ﷺ would return after relieving himself the Sahaabah ؓ would not find any remains of the excreta. Nabi ﷺ informed them that nobody can see the excreta of a *nabi* as it remains protected. This is the status of a *nabi*. In contrast, the condition of Mirza Sahib was such that he fell in the toilet and passed away. Stool even came out of his mouth.

Someone (in the gathering then) asked Hadhrat, “Did he die in the bathroom or toilet?”
Hadhrat replied, “In it were both. If you are not convinced then check it up.”

Qaadiyaani: You are speaking like a scoundrel who roams in the marketplace.
Mufti Sahib: No, I am saying exactly what the scoundrels say! Very well, tell me this much; has there ever been a one-eyed (squint) *nabi*.

Qaadiyaani: No.
Mufti Sahib: Mirza was squint. You (addressing this *Qaadiyaani*) probably would not have lifted your gaze at his face as a mark of respect. But look at this photo. Look at the swell in his eye.

Qaadiyaani: No, his photo is very clear.
Mufti Sahib: What? Did he take out photos of himself? Taking out photos is *Haraam*.

Qaadiyaani: He had to take out photos to send them to the foreign countries.
Mufti Sahib: Is that permissible? Nabi ﷺ was the *nabi* for the entire universe yet he never sent his photo to any dignitary or ruler.

A discussion with a Qaadiyaani

I once had a discussion with a Qaadiyaani who believed that Mirza Ghulaam Ahmad Qaadiyaani was a *nabi*.
The following conversation ensued:
Mufti Sahib: What is your proof that Mirza is a *nabi*?
Qaadiyaani: He used to receive *wahi* (divine revelation).

Mufti Sahib: Who revealed the *wahi* to him?
Qaadiyaani: From whom did it come? From Allah!

Mufti Sahib: *Wahi* is not received from Allah Ta`ala only. *Wahi* can come from *Shaitaan* as well. Allah Ta`ala states in the Qur'aan:
وَاِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰٓى اَوْلِيٰٓـِٕهِمْ *(Indeed the Shayaateen send wahi to [instruct] their friends.)*
If we assume that the *wahi* was indeed revealed from Allah Ta`ala, then also it is not a proof of *nubuwwat* (prophethood). *Wahi* was revealed to a woman despite the fact she was not a *nabi*. Allah Ta`ala says: وَاَوْحَيْنَآ اِلٰٓى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ *(And we sent wahi to [i.e. inspired] the mother of Moosa عليه السلام to breastfeed him.)*
In fact, it is not necessary to even be a human being to receive *wahi*, for *wahi* also came to a bee. Allah Ta`ala states in the Qur'aan-e-Kareem: وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِىْ مِنَ الْجِبَالِ بُيُوْتًا *(And your Rabb sent wahi to [i.e. placed in the heart of] the bee that, take up your homes in the mountains, trees and in the buildings of people.)*

In fact, it is not even a pre-condition for the recipient of *wahi* to be a living object, since *wahi* can also be received by a non-living object. For example, the earth receiving *wahi* is also proven in the Qur'aan Shareef: يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ﴿٤﴾ بِاَنَّ رَبَّكَ اَوْحٰى لَهَا *(On that day, the earth will speak about all its information, because your Rabb will send wahi to [instruct] it.)*
Qaadiyaani: He used to receive *ilhaam* (inspiration).

Mufti Sahib: Receiving *ilhaam* is also not a proof of prophethood because every person receives it as well. It is mentioned in the Qur'aan Shareef: وَنَفْسٍ وَّ مَا سَوّٰىهَا ۝ فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا *([an oath] By the soul and by the One Who perfected it, then inspired it with evil and piety.)*

He then remained silent.

The prophecy of Shah Abdur Raheem Sahib Wilaayati رحمة الله عليه concerning Hakeem Noor-ud-Deen

Mia Abdur Raheem Sahib Wilaayati رحمة الله عليه, the first *shaikh* of Moulana Abdur Raheem Raipuri رحمة الله عليه used to experience *kashf* frequently. He once asked Hakeem Noor-ud-Deen (who was either Hadhrat's physician or that of his relatives), "Did anyone claim prophethood in the famous village of Qaadiyaan, situated in the district of Ghordaaspur?"
At that time, Ghulaam Ahmad Qaadiyaani had not yet claimed prophethood. Hence, Hakeem Sahib replied in the negative. Shah Abdur Raheem رحمة الله عليه then said, "In Qaadiyaan, a person by the name of Mirza Ghulaam Ahmad Qaadiyaani will claim *nubuwwat*. I saw this written on the *Louh-e-Mahfoozh* and I also saw that you will be his companion. I will not be present amongst you at that time. You suffer from the malady of debating, and for this reason you will challenge Mirza Sahib and eventually align yourself with him."
And so did it transpire as such.

Hadhrat Moulana As`adullah Sahib's رحمة الله عليه debate with the Qaadiyaanis

Once in Delhi, a debate was arranged with the Qaadiyaanis and the topic of discussion was, 'Is Hadhrat Isa عليه السلام more virtuous than Nabi ﷺ?' Their objective was to prove that Hadhrat Isa عليه السلام was more virtuous as this will result in the Muslims being defeated. However,

if it was proven that Nabi ﷺ was more virtuous, it will not cause any harm to their movement. This is why they had chosen the topic!

When Hadhrat Moulana As`adullah Sahib رحمة الله عليه of Saharanpur was informed of the debate, he travelled to Delhi to attend it. The spokesperson for the Qaadiyaanis commenced and said, "In your view, Allah Ta`ala has raised Hadhrat Isa عليه السلام alive to the sixth heaven whilst death had overcome Nabi ﷺ. Now tell me! Is that which is above the sky more virtuous or that which is below?"
Hadhrat Moulana As`adullah Sahib رحمة الله عليه immediately stood up and said, "The names of Hadhrat Isa عليه السلام and Nabi ﷺ are blessed and exalted. You people are not even worthy of taking their names. As for the so-called proof that you have presented, we can assume that the toilet cleaners and cobblers of Qaadiyaan are more virtuous than Ghulaam Ahmad Qaadiyaani. In fact, the dogs and swine are even more virtuous than your *Nabi* since they are all above the ground and Mirza Ghulaam Ahmad is in his grave beneath the earth."

The Qaadiyaani speaker became angry and began to use abusive words.

Refutation of Moududiyat – Jamaat-e-Islami

Hadhrat's رحمة الله عليه meeting with a Moududi

I once met someone who enquired from me, "What is your opinion regarding the Jamaat-e-Islami?" I replied, "This is a misguided group." He enquired, "Why, and can you prove it from the *Kitaab* (Qur'aan) and *Sunnah* (*Hadeeth*)." I asked, "Did you study the *Kitaab* and *Sunnah*?" He replied in the negative. I then said, "When you have no knowledge of the *Kitaab* and *Sunnah* and the words *'Kitaab'* and *'Sunnah'* have merely been placed in your ears, how can I show you what the *Kitaab* and *Sunnah* is?" He replied, "What will you say if a non-Muslim asks you this question?"

I replied, "What! If you confess that you are a non-Muslim, then I will explain it to you immediately. Servant of Allah! A non-Muslim will never ask for an explanation from the *Kitaab* and *Sunnah*. He does not believe in them. He will be explained through rational proofs. You will have to eloquently present your explanation before your addressee with complete research. *`Ilm* (knowledge) cannot be acquired in any manner. It has a specific method which you are required to adopt."

Accompanying a lost caravan

When Moulana Ameen Ahsan Sahib Islaahi disassociated himself from the Jamaat-e-Islami, someone asked him, "What are you going to do now?" He replied, "Why are you asking about a person who moved away from a lost caravan, after accompanying it for sixteen years, and is now standing on the thorn of an acacia tree?"

Hadhrat's رحمة الله عليه conversation with a Moududi

Once I was at a certain place when Moulana Abdul Maajid Sahib Daryaabaadi's father invited a Moududi to join us. Before he could arrive, Moulana's father informed me that he was the cause of much trouble in the neighbourhood. I discouraged him from inviting the Moududi, but he did not heed my advice. When this person arrived, Moulana Abdul Maajid Sahib's father provoked him by saying, "Hadhrat, what does Moududi Sahib have to say?" Before I could say anything, that person spoke out, "Nothing different," he said. "He says the same things as the *Ulama* of Deoband."

I asked, "How can you say this whereas Moududi had declared, 'I am pleased that this *fitnah* (mischief) mongering group of *Ulama* are moving further away from us instead of coming close to us. It is good that they remain far away from us. They should remain entangled in those matters which Allah Ta`ala has entangled them in. No *Deeni* service is possible from them. Allah has decided that He will keep them entangled in such *Masaa'il*.'

"Can anyone establish that Moududi Sahib wrote this anywhere?" he objected. I quietly presented a volume of Tarjumaan-ul-Qur'aan (a journal published by Moududi). Upon seeing it, he became dumbstruck and turning the pages back and forth asked, "What *kitaab* is this? Where was it printed? I have no knowledge of it."

"This is a monthly magazine," I pointed out. He became annoyed and got up to leave. I said, "Is this all you have to say?"
This is the condition of these people.

Moulana Moududi's absence from *Fajr Salaah*

Daily Moulana Moududi Sahib used to awaken at 9 a.m. When someone objected to this practice, he responded by saying, "At night I make *jihaad* with the pen and on the occasion of *jihaad*, Nabi's ﷺ *namaaz* also became *qadha*. If I wake up in the morning at the

time of *namaaz*, my health will be affected. The demand of practical wisdom is that I wake up at this time." This statement is found in his *kitaabs*.

The *ijtihaad* (reasoning) of Moududi Sahib

Moududi Sahib wrote in Tafseer-ul-Qur'aan (vol. 1, p. 146): "The *Ulama* have adopted stringency regarding the time of *iftaar* and *sehri*. According to the *Shari`ah* if a few minutes of grace are allowed on either side, there is no harm in it."
If *iftaar* was made one minute before sunset, how can the fast ever take place?

Ulama did not accept Moududi Sahib's invitation

Moulana Moududi Sahib had written the following in one of his publications: "Hindus have accepted our *da`wah* (invitation) and said that if Islam is really as you present it then it is a very good religion. The Sikhs have also praised our invitation. The English who have passed through the killing fields of *Deen* have eagerly participated in our *da`wah* and they have responded favourably to it as well. It is only these *Molwis* who don't accept it. They are still entrapped in the circle of '*qaala aqoolu*'. (He was perhaps referring to traditional *Shar`ee* proofs.) I even presented this *da`wah* to a farm labourer ploughing the fields and he happily accepted it."

Ponder over this for a minute. A person ploughing the field knows his job only. He is not versed in matters of *Deen*. Similarly, a Hindu, a Sikh, and the English have nothing to do with *Deen* whatsoever. If they accept (Moududi Sahib's *da`wah*) it is understandable since they are also ignorant in *Deen*. *Ulama* however, who can be declared as the "the yardstick" (of *Deen*), have not accepted it because they have the true understanding of the Qur'aan Majeed and Hadeeth Shareef and thus are able to distinguish between truth and falsehood. Their refusal to accept his *da`wah* is conclusive proof that Moududi's writings are incorrect.

Hadhrat Mufti Sahib's رحمة الله عليه discussion with Moulana Sibghatullah Bakhtiyaari concerning the Jamaat-e-Islami

This humble compiler asked Hadhrat on one occasion, "When Hadhrat was in Saharanpur, Moulana Sibghatullah Bakhtiyaari came to promote the Jamaat-e-Islami. What was the nature of the conversation that transpired? After some time he met Hadhrat again and this time he said, '*Alhamdulillah*, the basket of that delegation (Jamaat-e-Islami) is off my head.'"

Hadhrat replied, "Of what benefit is the answer to you? He (Moulana Bakhtiyaari Sahib) addressed the students and said, 'How long are you going to go around carrying this Bukhaari idol under your arms?" He had referred to Bukhaari Shareef as an idol.
He confronted me as well and said, 'Please spend. Spend in the path of Allah. Spend your time.' I was writing *fatwas* at that time. I put my pen down and replied,
Mufti Sahib: I am at your service. You may speak as you wish.
Moulana Bakhtiyaari: Tell me, what are your comments regarding this *jamaat* (organisation) which has accomplished so much?

Mufti Sahib: Which *jamaat*? Where has this *jamaat* originated and what are its principles?
Moulana Bakhtiyaari: The Jamaat-e-Islami.

Mufti Sahib: Please explain the 'work' that this *jamaat* has accomplished.
Moulana Bakhtiyaari: I have come here considering this to be a seat of *fiqh*, not a seat of *mantiq* (logic). Don't try to silence me!

Mufti Sahib: *Astaghfirullah*. I am actually trying to make you speak! I am urging you to speak; so please do speak. I am not trying

to silence you. I am silent. All right, may I ask you, where have you come from?
Moulana Bakhtiyaari: I have come from Darul Islam (an Islamic territory).

Mufti Sahib: What is the meaning of Darul Islam? Are *hudood* and *qisaas* (Islamic penal code) implemented there?
Moulana Bakhtiyaari: It is just called a Darul Islam.

Mufti Sahib: *Dar* is attributed for namesake but is Islam also included for namesake only?
Moulana Bakhtiyaari: *Astaghfirullah*. Why will Islam be for namesake only? *Alhamdulillah*, Islam is alive (there).

Mufti Sahib: Tell me, how are the expenses of your organisation met?
Moulana Bakhtiyaari: Moududi Sahib has made *waqf* of (endowed) his periodical 'Tarjumaan-ul-Qur'aan' and other *kitaabs* of his to the organisation. The organisation publishes these *kitaabs* and sells them at a profit.

Mufti Sahib: The sale of any *waqf* item is not permissible. How could you say that he has declared them as *waqf*? In volume 3, page 367 of Durre Mukhtaar it is stated: فإذا تم ولزم لا يملك ولا يملّك (*Waqf* is neither owned nor can it be given in ownership.) It no longer remains in the ownership of any person.
Moulana Bakhtiyaari: This is not what I mean by *waqf*. Rather, he has just handed over his *kitaabs* to the organisation. The organisation then sells these *kitaabs* and through this, its financial needs are taken care of.

Mufti Sahib: Oh! So *waqf* is for namesake and Darul Islam is also for namesake. May Allah Ta`ala allow some beneficial and good

work to come about. Is the income from the sales sufficient to cover all the expenses of the organisation?
Moulana Bakhtiyaari: We have a *Bait-ul-Maal* (public treasury) where all *zakaat, sadaqah,* and *lillah* funds are deposited.

Mufti Sahib: Do you have *Aashirs* and *Musaddiqs* (*Shari`ah* approved *zakaat* and *sadaqah* collectors)?
Moulana Bakhtiyaari: No.

Mufti Sahib: Then what right have you to establish a *Bait-ul-Maal*? *Aashirs* and *Musaddiqs* are essential for the *Bait-ul-Maal*. And where are these funds spent?
Moulana Bakhtiyaari: They are distributed in the avenues acceptable to the Hanafis, Shaafi`ees, Maalikis and Hambalis.

Mufti Sahib: Well, in that case, you must be experiencing great difficulty in distributing the funds in accordance to the Shaafi`ee requirements
Moulana Bakhtiyaari: Why?

Mufti Sahib: From the manner in which you asked "why," it seems that you are not aware of their *mazhab*. According to the Shaafi`ees, one must give his *zakaat* to at least three individuals of each of the eight avenues mentioned in the *aayah*: اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ. (It was so difficult on the Shaafi`ees) that they were compelled to leave their *mazhab* (in this *mas'alah*) and accept the Hanafi view.
Moulana Bakhtiyaari: Thus far, we have not received any *zakaat* from Shaafi`ees.

Mufti Sahib: Now I understood correctly! No *zakaat* has come from the Shaafi`ees. There are no Maalikis and Hambalis in India. Only the poor Hanafis are left. So do as you please. Tell me, to whom is the *zakaat* distributed?

Moulana Bakhtiyaari: It is used to assist those who teach at the institute. It is also used for the travel allowance of those who go out to make *Tableegh* (to propagate the views of Jamaat-e-Islami).

Mufti Sahib: The money that is given to those who stay and teach at the institution is remuneration for their services. Hence, it is actually a salary.
Moulana Bakhtiyaari: No, no. It is not a salary. It is given for the pleasure of Allah Ta`ala.

Mufti Sahib: Correct. You may be giving it for the pleasure of Allah Ta`ala and they may be serving you for the pleasure of Allah Ta`ala. However, tell me, will they continue teaching if you don't pay them?

At this point, he was silent for a moment. I then told him, "You may be giving cash notes to those who go out for *Tableegh*. Notes are not wealth. They are receipts for wealth.[4] Until and unless wealth is not acquired with these notes, *zakaat* will not be discharged. The *zakaat* of those who contributed with notes is invalid because they are most probably being used to pay bus fares. This (bus ride) is not wealth. It is a service."

Seeing that the discussion had gone a bit too far, Bakhtiyaari Sahib became worried and said,
Moulana Bakhtiyaari: We have a big complaint against the *mureeds* of Moulana Thanwi.
Mufti Sahib: If that is the case, then go to Thanabhawan and tell him (Moulana Thanwi رحمة الله عليه) personally. Why are you mentioning it to me? I myself take refuge by Moulana Thanwi (رحمة الله عليه). If a need arises in *fatwas*, I look into his *fatwas*. If a need arises in the translation of the Holy Qur'aan, I look into his translation, which is

[4] This was when notes reflected the true value of gold. Unlike nowadays where the value of the note has depreciated and no more stands for the gold value.

Bayaan-ul-Qur'aan. In everything, I take guidance from his teachings. How can I then answer objections levelled against him?

He (Bakhtiyaari Sahib) continuously tried to pose the same question (regarding Hadhrat Moulana's *mureed*), but I constantly disregarded his objection. Eventually, he said,
Moulana Bakhtiyaari: Hadhrat Thanwi has a *mureed* who performs *tahajjud* at night, recites the Holy Qur'aan at *subh saadiq* and then reads *tasbeeh*. He thereafter has a light breakfast, performs *ishraaq namaaz* and then sits on a chair. This is *haraam*.
Mufti Sahib: Which of these practices are *haraam*? Is it the *tahajjud*, the light breakfast, or the *ishraaq namaaz* that is *haraam*? What is actually *haraam*?

Moulana Bakhtiyaari: It is *haraam* to sit on the chair.
Mufti Sahib: O servant of Allah! You have forgotten so many permissible *ibaadaat* with one *haraam* act, that you have issued the verdict of *haraam* over all of them. All right, why is it *haraam* to sit on a chair? Imaam Muslim رحمة الله عليه has reported that Rasulullah ﷺ sat on an iron chair and delivered a lecture. The legs of the chair were made of iron. Why do you then say that it is *haraam*?

Moulana Bakhtiyaari: This person sits on a municipal chair (since he works for the municipality).
Mufti Sahib: In short, why did you say it is *haraam* to sit on a chair unconditionally, whereas this practice is proven from Rasulullah ﷺ? This is the same type of deception.

Moulana Bakhtiyaari: What is meant here is to pass and implement *taaghoot*. It is *haraam* to sit on the chair (in the position) of a *mushrik* and *kaafir* and to spread his law. This is *haraam*. To work for Qaroon is *haraam*.
Mufti Sahib: Is it totally *haraam*? It appears in the *Hadeeth* that once Hadhrat Ali رضي الله عنه came home and found the children crying. Upon

enquiry, he was informed that there was no food in the home. He then stood up, took a hide and cut out the middle. Thereafter, he placed it on his head and went to an orchard which belonged to a Jew. The orchard was enclosed, so he stood outside. Seeing him, the Jew inquired, "O Bedouin, will you do some work?" Hadhrat Ali ﷺ responded, "How do I get into the orchard?" The Jew directed Hadhrat Ali ﷺ and called him in. He then placed the skin over himself and went in. They both agreed that for each bucket of water he draws (from the well) he will get one date. Hence, he drew a few buckets and received that many dates, which he took home for his children. So, did he do a *haraam* act by working for a Jew and a *mushrik*?

Moulana Bakhtiyaari: No. I mean that to hand over the reins to him and to let him control it (is *haraam*).
Mufti Sahib: Is it *haraam* to give him the controls over matters of *Deen* or *dunya*? If it is *haraam* to hand over to him the control of worldly matters then don't you sit in a cart or taxi that is driven by a non-Muslim? He is in total control. He may drive in whichever direction he pleases.

Moulana Bakhtiyaari: No. It refers to *Deeni* matters.
Mufti Sahib: Bear in mind that no one hands over the control of Deeni matters to any *kaafir*. They have complete freedom (of religion). (Bakhtiyaari Sahib was inferring that the Jamiatul Ulama of India had given authority to non-Muslims in *Deeni* matters.)
When it is time to lead the congregation in *Salaah* or to perform a *nikaah*, Moulana Madani (رحمة الله عليه) or Mufti Kifaayatullah (رحمة الله عليه) are called. No one invites Jawaharlal Nehru or Ghandi. Even if control is given to a non-Muslim in *Deeni* affairs, then take the example of a non-Muslim captain steering a ship. Will you decide not to travel for *Hajj* on that ship because a non-Muslim is in control of it and he may wreck that ship? Remember, that no Muslim has

given any authority to any non-Muslim in *Deeni* matters. Hence, why is this objection being levelled against the Jamiatul Ulama?

Moulana Bakhtiyaari: No one understands the Qur'aan as we do.
Mufti Sahib: There is no benefit in self-praise. When you step into the arena, only then will you discover the extent of your knowledge! Tell me, what understanding do you have of the Qur'aan?

Moulana Bakhtiyaari: The mind of a person certainly becomes a Muslim when he reads our *kitaabs*.
Mufti Sahib: The minds of the Jews and Christians in the time of Rasulullah ﷺ were also Muslim. (Allah Ta`ala says:)

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ *(Those to whom We gave the book recognise him as they recognise their sons.)* However, this mental Islam was not sufficient for their salvation.

Moulana Bakhtiyaari: Not only this. Even their tongues are forced to confess Islam.
Mufti Sahib: The *Munaafiqs* used to profess Islam with their tongues as well. (Allah Ta`ala says:)

اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَاللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ؕ وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ

(When these hypocrites come to you they say, "We testify that you are the messenger of Allah." And Allah knows that you are His messenger. And Allah testifies that these hypocrites are liars.)
The consequence of this verbal claim is summed up in the Qur'aan:

اِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ *(Indeed, the hypocrites will go to the lowest level of Hellfire.)*

With all due respect, it is sad that you have not yet realised the true place of Islam and Imaan. It is not in the tongue but in the heart, and

the heart is purified by means of the remembrance of Allah. The Qur'aan says:

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ

(These bedouins say, "We have accepted Imaan." Say, "You have not accepted Imaan, but say, 'We have submitted,' and Imaan has not yet entered your hearts.")

Moulana Bakhtiyaari: If I had not received *hidaayaat* (guidelines) from the authorities of Madrasah Mazaahir-ul-Uloom, I would have given such a speech that would have started a fire.
Mufti Sahib: Are you really speaking about Imaan? Are you convinced that you have come for guidance? Are you really astray that you came for guidance, or did you come to give guidance? Moreover, do you think that Nabi ﷺ will become pleased if you set his *ummah* alight, whereas Nabi ﷺ came to save the *ummah* from the fire?

The dialogue that took place was more or less in this manner.

This lowly writer then inquired, "Hadhrat, did he invite you and Hadhrat Shaikh رحمة الله عليه to become members of Jamaat-e-Islami?" Hadhrat replied, "No. He did not invite me and neither did he speak to Hadhrat Shaikh رحمة الله عليه. That is why when he came to Deoband he called for me. When I met him in the guest quarters of Darul Uloom Deoband, he asked me, 'Were you present when Molwi Zakariyya (رحمة الله عليه) had a conversation with me?' I replied, 'I was not present. However, I was present when you had a conversation with me.'

He then went to Gangoh. Upon his return, he spoke highly of a certain person and said that he was a very helpful individual, but the people of Gangoh did not regard him to be an *aalim* although he had lived with and served a *faqeeh* like Hadhrat Gangohi رحمة الله عليه for 13 years. Consequently, I told him, 'The people of Gangoh are very

ungrateful. You haven't seen anything yet. One woman (i.e. Hadhrat Gangohi's (رحمة الله عليه) wife) served Hadhrat Gangohi رحمة الله عليه for 50 years, but the people did not consider her an *aalim* whereas she bore his children as well! This is their nature! Another person served Hadhrat Gangohi رحمة الله عليه for 60 years. He used to carry away Hadhrat Moulana's excreta, but the people did not regard him as an *aalim* as well! O servant of Allah, is service sufficient grounds to be counted as an *aalim*?'"

Note: Hadhrat Moulana Sibghatullah Bakhtiyaari Sahib had later on repented and left the Jamaat-e-Islami.

Moududi Sahib's advice

Sayyid Abul `Ala Moududi Sahib gave the following advice to his people: "Do not go to the big Islamic institutes of learning because there is *fitnah* (corruption) in these places. No sooner does a person go to these places, he becomes involved in *fitnah*. *Fitnah* surrounds him. See how *fitnah* engulfed Moulana Manzoor Nu`maani and Moulana Ali Mia. One has become an unbridled supporter of Raipur (i.e. Moulana Ali Mia Sahib) and the other has become an ardent supporter of Delhi (Moulana Manzoor Nu`maani Sahib began strongly supporting the Tableeghi Markaz in Nizaamuddeen)."

Two *buzurgs'* comments regarding the Jamaat-e-Islami

I have heard two *buzrugs* (saints) commenting on Jamaat-e-Islami; one directly and the other via a third source. Bearing these comments in mind, today it has become difficult to include (the Jamaat-e-Islami) within the boundaries (of the *Ahl-e-Haq*). The first statement is that of Hadhrat Moulana Ilyaas Sahib رحمة الله عليه which I have heard personally. He said, "It is a very deceptive movement. There is the possibility of good *Ulama* slipping up with this organisation." The other statement is that of Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه which reached me through a third source. He said, "I feel it is like

placing excreta on a porcelain plate and thereafter covering it with silver foil."

An interesting dialogue concerning female leadership

I met a group of men in a certain gathering. One of them introduced his friend to me saying that he did research into the Holy Qur'aan and was well versed in the *masaa'il* of *Deen*. Thus, he wanted to inquire about something. The man then quickly retorted, "I don't want to inquire about anything. Rather, I would like to exchange views (with you)." He then said,

Questioner: What is the ruling regarding electing a woman as the leader of a country? Your answer must be supported by the Qur'aan and *Hadeeth*. Do not cite *fiqhi* (juristic) quotations (as proof).

Mufti Sahib: First and foremost, let your position be known so that it would be easy for me to answer you. Which sect and movement do you follow?

Questioner: I am linked to the Jamaat-e-Islami.

Mufti Sahib: There are two options. One is that I present my answer whilst the other is that I present Moulana Moududi's answer. Perhaps you would prefer the latter (since you have links with the Jamaat-e-Islami).

Questioner: What is Moududi Sahib's view in this matter?

Mufti Sahib: According to him, it is not permissible to elect a woman as a leader.

Questioner: What is your proof (for attributing this ruling to him)?

Mufti Sahib: I don't have the *kitaab* with me but I will give you the reference. In 'Tarjumaan-ul-Qur'aan', October 1952, Moududi Sahib has written, "No woman will be allowed to participate in politics by any Islamic court of Pakistan. Those who cite the participation of Hadhrat `Aaishah Siddeeqah in the battle of Jamal are in error because Hadhrat Anas, Hadhrat Ibn Umar and certain other Sahaabah had stopped her. Later on, she regretted the action and confessed her

mistake." Thereafter Moududi Sahib wrote something which is worth preserving in gold.

Questioner: What did he write?
Mufti Sahib: He wrote, "Those who only choose the oversights and mistakes of these blessed personalities are doing an injustice to their pure lives."

Questioner: What is your view on this issue?
Mufti Sahib: First, tell us whether the opinion of Moududi Sahib is incorrect according to you. If it is incorrect in your opinion, then you may ask my view in this matter.

Questioner: Why are you hesitating to express your view?
Mufti Sahib: This question is similar to a person who visits the doctor complaining of a stomachache and after being given the prescribed medication he gets better. Now if he gets better, why does he need to go to another doctor? If he does not get better, then there is no harm if he takes an alternate treatment or goes to another doctor. Thus, tell me whether you agree with the view of Moududi Sahib or if it is against the Qur'aan and *Hadeeth*. Then you may forward your question to me.

Questioner: Why are you feeling ashamed of mentioning your view?
Mufti Sahib: Shame is a good thing. It is not a bad action. الحياء شعبة من الإيمان (Shame is a branch of Imaan.) All right, I will tell you. I have a fundamental difference with Moududi Sahib. Despite this difference, if at any moment he coincidentally pens down any correct point I will certainly not reject it. Allah Ta`ala says: وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا *(And the enmity of a nation should not lead you to injustice.)* In my opinion, this view of his is correct. It is not permissible to appoint a woman as a leader.

Questioner: What is your proof?
Mufti Sahib: Please be careful when you speak. Twelve to fourteen years have passed since this article of Moududi Sahib was published. According to you people it is a meritorious act to distribute the literature of Moududi Sahib and to repeatedly read it; individually and collectively. However, in this entire period of time no one questioned Moududi Sahib for his proof. Today, when I am furnishing the same thing, why am I being asked for the proof? Your group claims to see everything with a critical eye. You claim that you are not mental slaves. It is part of your creed to criticise everyone and there is no such thing as having confidence in a particular person. Yet, for twelve to fourteen years, you have accepted the words of Moududi Sahib without any proof. Today, when I speak the same words, I am asked to produce the required proof. What is the reason for this?

Questioner: Okay, don't produce any proof. You may not even have any proof to present.
Mufti Sahib: All right, I will tell you. My view is not based on Moududi's writings. I have a pile of evidence, which you will not be able to carry by yourself. You will need a porter (to assist you with it). Now listen carefully:
1. A mother carries her child in her womb for nine months. Then for two years she clasps the child to her breast and suckles it with (the product of) her own blood. She protects the child more than she protects her own self from the heat and cold. Despite all of these hardships, when the child approaches marriageable age, the mother does not have the right to get the child married. The father has been charged with this duty. When the *Shari`ah* has not even allowed her to have this amount of authority over her own child, then how can she be made the head of state?

2. A man lives with his wife, children, his mother, and sister. The man is granted the authority over that house. None of the women are granted that position.

3. The Qur'aan Kareem states: اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ (*Men are rulers over women)*. This *aayah* in the third *ruku* of the fifth *para,* awards men the position of rulership over women. Women have not been appointed as rulers over men.

4. In the *Hadeeth* it appears: لن يفلح قوم ولّوا امرهم امرأة (The nation which has handed over its affairs to a woman, will never be successful). In other words, the nation that has made a woman its leader is never successful.

Questioner: Women should walk shoulder to shoulder with men.
Mufti Sahib: This is incorrect. The *Hadeeth Shareef* declares: أخروهنّ من حيث اخرّهن الله (Keep the womenfolk behind like how Allah Ta`ala has kept them behind.) If they are going to walk side by side with men then how are they going to stay behind? This is why the male's *Salaah* becomes invalid if a woman has to stand next to him in *Salaah*. (A few conditions have to met).

5. Women have not been allowed to lead men for even a two rakaat *Salaah*, let alone leading a whole country.

6. In certain legal affairs in Islam, the testimony of one man is accepted. For example, if the sky is overcast then the word of one pious, reliable person is sufficient to establish the sighting of the Ramadhaan moon.
In some cases, the testimony of two men is necessary. Allah Ta`ala says: وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ *(And appoint two witnesses from among your men)*. In certain cases, the testimony of four men is

necessary. In these cases, the testimony of a woman is not valid, as in the case of *zina* (adultery). Allah Ta`ala says: فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ *(Present four male witnesses from amongst you over these women).* In another *aayah*, it is also mentioned: وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ *(Those who accuse chaste women and are unable to bring four witnesses, then lash them eighty times)*. If a woman is appointed as a ruler, then there will be certain cases that will come to her court in which her testimony is not acceptable. How will she then preside over such a case?

Questioner: The parliament will make the law and the court will just implement the law.
Mufti Sahib: *Astaghfirullah*! Please make *toubah* and renew your Imaan. You are giving the parliament the right to make the law. It is mentioned repeatedly in the literature of Jamaat-e-Islami that no one has the right to make the law besides Allah Ta`ala. Please renew your Imaan.

Questioner: Women and men enjoy equal rights.
Mufti Sahib: You are incorrect. You are contradicting the *Nass-e-Qat`ee* (categorical verses of the Qur'aan Kareem). It appears in the Qur'aan: يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ ۚ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ *(Allah commands you regarding your children; for the male is equal to the share of two females.)* The command in this *aayah* is for the female to receive half of the male's share.

Questioner: This command relates to children.
Mufti Sahib: Aren't children males and females?

Questioner: I am speaking about the husband and wife.

Mufti Sahib: A similar command is for them as well. If the husband passes away and his wife and children survive him then she will receive one eighth (of his estate) and if he has no children, then she will get one quarter. If the wife passes away and is survived by her husband and she has no children, he will get half (of her estate). If she has a child, her husband will receive a quarter (of her estate). His share is not equal to hers.

وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَاِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ
مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْنَ بِهَآ اَوْ دَيْنٍ ؕ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ وَلَدٌ ۚ فَاِنْ كَانَ لَكُمْ
وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ

The poor man was not a *hafiz* and was lacking in this regard. Consequently, he was trying to recall an *aayah*, but failed to do so. So I said,
Mufti Sahib: Perhaps you are referring to the *aayah*:
وَلَهُنَّ مِثْلُ الَّذِىْ عَلَيْهِنَّ بِالْمَعْرُوْفِ *(And for them are the likes of what is upon them according to amicable terms).*
Questioner: Yes, yes.

Mufti Sahib: But if we read on, it says: وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ *(And men have a rank over them)*. (Continuation in next *malfooz*).

Women’s vote in Islam

(Continuation of last *malfooz*)

Questioner: Women should also be allowed to vote like men.
Mufti Sahib: No. You are wrong. A vote stands for an opinion. Only that person’s opinion is acceptable whose *aql* (intellect) and *Deen* are complete. A woman’s *Deen* and *aql* are deficient. How can the opinion of those who are deficient in both *Deen* and understanding be acceptable? Hadhrat Ibn Mas`ood ﵁ has said:

شاوروهنّ وخالفوهنّ فإنّ في خلافهنّ الخير والبركة (Consult with women and act contrary to their opinion because there is goodness and blessings in doing so.)
Hadhrat Umar ﷺ said: طاعة النساء ندامة (The outcome of obeying a woman is regret.)
Hadhrat Umar ﷺ and Hadhrat Ibn Mas`ood ﷺ have this opinion and you say, “Let them vote.” Yes, if you allow them to vote with the intention that the outcome will be contrary to their vote, this will be acceptable.
Questioner: The Qur’aan speaks about the opinion of a woman which happened to be correct.
Mufti Sahib: It is possible for one woman’s opinion to turn out correct, but there is absolutely no proof for women to vote in the elections. If you wish to cite an individual’s correct opinion as proof then the Qur’aan Shareef also speaks about *Shaitaan’s* opinion. He expressed his view and it turned out to be correct. He said:

قَالَ فَبِمَآ اَغْوَيْتَنِىْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ﴿١٦﴾ ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَ مِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ

(He said, because You lead me astray I will wait for them on Your straight path. Then I will attack them from in front of them, from behind, from their right and their left and You will not find most of them grateful.)

Hence, rather make *Shaitaan* the head of state or accept his views as well. This ‘voter’ is with us all the time. (Continuation in next *malfooz*).

Sultanah Raziah and the Queen of Sheba

(Continuation of last *malfooz*)

Questioner: Sultanah Raziah ruled over India.
Mufti Sahib: You are taking the name of Sultanah Raziah. Please make *miswaak* and gargle your mouth. Was she the Qur’aan or

Hadeeth? Which of the two was she? You yourself have laid down the condition that proof must be from the Qur'aan and *Hadeeth*, not even *fiqhi* quotations. What proof are you presenting now?

Questioner: Okay. The queen of Sheba ruled a country. The Qur'aan confirms this.
Mufti Sahib: Yes, she did rule but that was when she was a non-Muslim; when she had not yet read the *kalimah* of Islam, believed in Sulaiman عليه السلام and become subservient to him. When she believed and became subservient to him, did her leadership remain?
قَالَتْ رَبِّ اِنِّىْ ظَلَمْتُ نَفْسِىْ وَاَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ *(She said, 'O my Rabb! I have wronged myself and I (now) believe with Sulaiman* (عليه السلام) *in Allah, Lord of the worlds.)* Tell me, according to you, is the condition before Islam worth following, or is the condition after accepting Islam worthy of emulating?

Questioner: Women should take part in *jihaad*.
Mufti Sahib: This is also incorrect. It comes in a *Hadeeth* that some women came to Rasulullah ﷺ and said, 'The men go out in *jihaad*, they perform *Salaah* in congregation, they perform *Jumu`ah* and they attend *Janaazah*, but women cannot do these things. The men are ahead in terms of rewards. Give us something so that we may not remain behind.' Rasulullah ﷺ did not advise them to go out in *jihaad*, but rather showed them an alternative.

Questioner: Women did go out in *jihaad*.
Mufti Sahib: On one or two occasions, some women did go out to (the battlefield). This was when they received the news that the situation was critical and they left involuntarily. They were only five or six of them. When Rasulullah ﷺ came to know of this he asked them, "With whom did you come and who gave you permission to come?" They replied, "We have brought along some medication. We will treat the wounded and assist to collect the arrows." It was not appropriate to send them back at that moment. Hence, Rasulullah ﷺ

remained silent. However, we do not find any occasion where he formed a unit of women and dispatched them to engage the enemy in battle. May that man who sits at home and sends the women to fight the enemy drown to death!

Questioner: Women should learn horse riding.
Mufti Sahib: You are incorrect. The following *Hadeeth* appears in 'Fath-ul-Qadeer': لعن الله الفروج على السروج (The curse of Allah is upon those women who do horse riding.) Women cannot ride horses. This task is for men. Women who imitate men are cursed. لعن الله المشبهات من النساء بالرجال (May Allah curse those women who imitate men). What is the urgency and dire need to raise the women to such a lofty status? (Leadership) Is there no man, in the whole of Pakistan, capable of fulfilling this task?

Questioner: Ayyoob Khan's iron fisted rule of tyranny and injustice is difficult to endure. The people of Pakistan want a change.
Mufti Sahib: Now I understand! You wish to snatch the iron fisted rule out of Ayyoob Khan's hands and place it in the delicate hands of Miss Faatimah Jeenah for your own benefit and thus you are twisting the situation to ratify this need! Why doesn't Moududi Sahib himself come into the arena? If he stands for election, we will not oppose him. Why must he take refuge behind Miss Faatimah Jeenah?

The man became angry and said, "Is Ayyoob Khan worthy of the position in your eyes?"
I said, "I do not know what kind of a life Ayyoob Khan leads. Does he lead a life of freedom or is he bound by the *Shari`ah*? If he has been living a carefree life and he makes *toubah* (repents) today and becomes committed to the *Shari`ah,* he will then become worthy of the office from today. However, if Miss Faatimah Jeenah has to make *toubah* for seventy years, she will still not be fit for the office

(because she is a woman). She can become a spouse (of a man), but she cannot lead the house (of parliament)."

The man became very upset and said, "Please let us end this conversation."
I said, "Yes. Now you are unable to withstand the proofs. You certainly need a porter to carry the load for you."

Refutation of Christianity

Christians' refutation of Islam automatically falsifies their religion

In South Africa, a priest propagated that Islam was a false religion and its prophet is a liar. This stirred up a commotion amongst the Muslims. (They wanted to know) what should be said (in response). I advised them by saying, "Give him a fundamental answer. Say that their refutation of Islam and their claim that its prophet is a liar, necessitates that their religion is false and their prophet is a liar, because the Qur'aan quotes their prophet from the Bible and says: وَ مُبَشِّرًۢا بِرَسُوۡلٍ یَّاۡتِیۡ مِنۡۢ بَعۡدِی اسۡمُہٗۤ اَحۡمَدُ *(And I am a giver of glad tidings of a messenger who will come after me whose name will be Ahmad.)* However, before this answer was given, the Christian published an apology and acknowledged his mistake.

Refutation of the Christian missionary in Saharanpur during the period of Hadhrat Saharanpuri رحمة الله عليه

Once in Saharanpur, many Christians came to propagate Christianity. At approximately 4 p.m., they spread throughout the town and began propagating amongst the people. In opposition to them, Hadhrat Saharanpuri رحمة الله عليه dismissed the *asaatizah* and students and sent two students to confront every missionary. Thus, they also spread throughout the town. Two students reached a certain place and saw the Christians debating with a villager. They asked him, "Who are you?" "I am a Muslim," he replied. They then asked, "And what proof do you have of being a Muslim?" The villager replied, "I recite the *kalimah* لا إله إلا الله محمد رسول الله." The Christian told him, "I also recite the *kalimah* لا إله إلا الله محمد رسول الله, but I am not a Muslim. Translate it for me."

The villager remained silent. One of the students pulled the villager away from the Christian and said, “Leave him! I will ask him to translate it for you.” Turning to the villager, he asked, “Tell me brother, how many gods are there?” He replied, “One.” “And who is Muhammad ﷺ?” He replied, “The messenger of Allah.” Thereupon the student told the Christian, “This is the translation. Leave him alone. He knows the meaning of the *kalimah*.”

They adopt various methods of deceiving the people. They lure them with wealth, clothing, marriage, even giving them employment and whatever is *haraam*, they declare it as *halaal*. It is only Allah Ta`ala who can protect and safeguard us from them.

Refutation of the divinity of Hadhrat Isa عليه السلام

A Christian told me that Hadhrat Isa عليه السلام was god. I replied, “Very well. Your god is such that he was born from the urinary passage. Since God is also the creator, did he create his mother as well? Furthermore, who was the creator of the rest of the creation before his birth?”

An objection against Shah Abdul Azeez Muhaddith Dehlawi رحمة الله عليه regarding the martyrdom of Hadhrat Husain رضي الله عنه from two priests by

Two priests came to Shah Abdul Azeez Sahib Muhaddith Dehlawi رحمة الله عليه and asked, “Did Nabi ﷺ have knowledge of the martyrdom of his grandson Hadhrat Husain رضي الله عنه at Karbala? If he did, then why did he not save him by interceding on his behalf to Allah Ta`ala? Or either, he had interceded but his intercession was not accepted.”

Shah Sahib رحمة الله عليه replied, “He did intercede, but he received a reply from above that you are concerned about your grandson whilst I am thinking about how the people crucified my son (Hadhrat Isa عليه السلام).” They were silenced on hearing this answer.

Note: Shah Sahib’s reply was based on the belief of the Christians. According to them Hadhrat Isa عليه السلام is the son of Allah Ta`ala and he was crucified. However, this belief has been refuted in the Qur’aan-e-Paak. It is stated in the Qur’aan-e-Kareem:

وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ *(And the Christians said that Maseeh is the son of Allah. This is their statement uttered from their mouths.)*

In another place Allah Ta`ala states: وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ *(Whereas they did not kill him nor did they crucify him. Rather they were in doubt.)*

A little further on, Allah Ta`ala also states:

وَمَا قَتَلُوْهُ يَقِيْنًا بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ *(And certainly they did not kill him. Instead, Allah Ta`ala raised him to Himself.)* The gist of this is that Hadhrat Isa عليه السلام is not the son of Allah Ta`ala, neither was he killed nor crucified. Rather, Allah Ta`ala raised him alive to the skies untouched.

Two priests in the presence of Hadhrat رحمة الله عليه

In Deoband, some students ushered two priests into my room and said, “They were Muslims before, but have turned to Christianity. They wish to become Muslims again. However, they have one question and if they receive a suitable answer, they will immediately become Muslims. The question is, ‘What is the logical proof of the oneness of Allah?’

One of them then said, “Look here! I did not come of my own accord. I was brought here by the students.” I turned to the students and asked, “Why did you catch these people and bring them to my room? What was the need for this? If he came on his own accord, I

would have furnished a suitable answer but now, I will have to explain it to him."

"Tell me," I asked, "Is Hadhrat Isa عليه السلام a *nabi*? If so, what is the proof for it? What is the logical proof that Allah Ta`ala revealed the Injeel to him? First, show me the logical proof and then only will I show you the logical proof for the oneness of Allah. I said this to make you understand the nature of these questions." On receiving this reply, they left my presence.

Before departing (Deoband), they published, in one of the local newspapers, a list of all the people they had met in Deoband. They also stated the objections they had raised against them and the replies received. With regards to myself, they wrote that they had visited me and benefitted tremendously from me. However, no mention was made of the conversation that took place between us.

The answer to an objection against the *mutakallimeen* (scholars specialising in `*aqeedah* - belief)

There was a missionary who used to propagate Christianity in Saharanpur. He was initially a Muslim, but turned renegade and became a Christian. His name was Abdul Haq. Our *ustaaz*, Moulana As`adullah Sahib رحمة الله عليه used to debate with these people and we would accompany him as well.

Once, this Christian objected to a statement of the *mutakallimeen* regarding the attributes of Allah Ta`ala, "لا عين و لا غير" (Allah Ta`ala is not matter nor is He a non-entity). He objected saying that this is *irtifaa`-e-naqeedhain* (raising two opposites), which is impossible.

Hadhrat Moulana As`adullah Sahib replied, "Tell me, is your hand your عين (actual self) or غير (separate entity)? If it is your عين, then by cutting off your hand you should die, and if it is غير, then by cutting it off, you should not experience any discomfort; whereas in reality,

this is not the case. Thus you will definitely say that it is not عين nor is it غير."

The debate terminated on this note. It was held in a college in the presence of all the teachers and students.

Q: Shed more light on this debate.
A: Why are you asking about debates? This is a fight where you push from one end and the opposition attacks from the other side. In retaliation, you attack him again. This is what actually transpires in a debate.

Seerat and related aspects

Glad tidings of Rasulullah ﷺ in other religions

Once, a group of Arabs were travelling when their boat ran aground. They landed in a foreign land and presented themselves before the king. The king asked them where they had come from and they replied that they were from Arabia. He then asked them whether the messenger of Allah Ta`ala had arrived, to which they replied in the affirmative. The king then went to his treasury and presented a box wrapped in a silken cloth with pictures of certain people. The king took out a picture and asked them if this was their Rasul ﷺ. They replied in the negative. He then took out another picture and a third and each time, showed it to them and asked the same question to which they replied, "No, this is not our Rasul ﷺ." The king then said, "I know that they are not that of your Rasul ﷺ. These pictures are of Aadam عليه السلام, Nooh عليه السلام and Ebrahim عليه السلام. He then took out another picture and after showing it to them, they replied in utter amazement, "Yes, this is our Rasul ﷺ."

The king then took out two more pictures and said to them, "Look here. After his demise, this will be your first leader and this person will be your second leader," showing them the pictures of Hadhrat Abu Bakr Siddeeq رضي الله عنه and Hadhrat Umar رضي الله عنه. He explained that this treasure had come to him from the time of Hadhrat Daanyaal عليه السلام. (Khasaa'is-ul-Kubra)

The mention of the *khaleefah* of Rasulullah ﷺ in previous scriptures

Today in the lesson of Mishkaat-ul-Aathaar, we discussed the *kurta* of Hadhrat Umar رضي الله عنه. The residents of Bait-ul-Maqdis had closed the doors of the city upon the Muslims and demanded that they present their leader, as his description was clearly mentioned in their books. When Hadhrat Umar رضي الله عنه heard of this, he took along his slave and departed for Bait-ul-Maqdis. The slave held the rein of the animal

and walked in front whilst Hadhrat Umar ﷺ rode the animal. After a journey of one *manzil* (distance of 25 km), Hadhrat Umar ﷺ dismounted, took the reins and made the slave ride whilst he walked ahead. In this manner, they travelled towards Bait-ul-Maqdis where the General of the Muslim army was waiting for them. On their arrival, he suggested to Ameer-ul-Mu'mineen that he should change his *kurta*, as it had countless patches on it. Hadhrat Umar ﷺ very angrily replied, "Had it been anyone else besides you, I would have punished you severely. We have gained honour through Islam. Will we get additional honour if I wore a new *kurta*?"

It was now the slave's turn to sit on the camel. However, it was suggested to Hadhrat Umar ﷺ to ride the animal and allow the slave to walk. "How can this ever happen?" asked Hadhrat Umar ﷺ, "Is it not the slave's turn to ride the camel?" They then advised him that the slave would ride upon another camel. Hadhrat Umar ﷺ replied, "When I was riding, the slave was walking. Now he will ride and I will walk." Eventually, they entered the city in the condition that Ameer-ul-Mu'mineen was walking, holding the reins of the camel whilst his slave was seated on it. In addition, his *kurta* contained seventeen patches. When they saw him, they immediately recognised him and handed over the keys of Bait-ul-Maqdis to him. It was recorded in their books that the leader of the Muslims would be wearing a *kurta* bearing seventeen patches; his slave will be mounted on an animal whilst he will be holding the reins. There are many other such facts documented in the books of the Ahl-e-Kitaab.

Mention of the miracle of splitting the moon in the Mahabharat

Once, during a discussion with a pundit, Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه spoke of the splitting of the moon by Nabi ﷺ. The pundit said to Hadhrat Moulana, "This miracle is recorded in your religious divine books only. The rest of the world does not believe in these books. There is no mention made of this miracle in any of our

books nor is it mentioned in any of the books of the English. How will you convince others that the moon really had split?"

Moulana رحمة الله عليه replied, "This incident is recorded in the Mahabharat. It is mentioned therein that once, the king of Udaipur woke up at night to relieve himself when he saw the moon in two pieces. He narrated it to his *wazeers* (advisors) and instructed them to go to Arabia and investigate this event. However, they reached Arabia after the demise of Rasulullah ﷺ."

Ponder over this fact! When this miracle transpired, it was extremely cold in India and it was in the middle of the night. Everyone was in their beds, under their duvets, fast asleep. Thus the opportunity of witnessing it, was lost to most of them. But, it has been established that the king of Udaipur woke up and witnessed it. Udaipur is in Rajasthan and he was the Rajah (king) there.

Insofar as far as the English books are concerned, it will be evident that their books will not make any mention of the incident as it was broad daylight, in their countries, when this incident took place. It was not possible for them to see the moon during the day. Who was going to look up at the sky to observe if anything was happening to the moon during the day?

Mention of Rasulullah ﷺ and his descriptions in the previous scriptures

It is recorded in the previously revealed books, that when Rasulullah ﷺ would be born, the idols that were kept in the Ka`bah Shareef would fall on their faces, the columns in the palace of the king of Persia would collapse, the fire of the fire worshippers in Iran, that burnt for a thousand years would be extinguished, and Lake Sawa that had never dried up before, would dry up. All of this would take place on the birth of Rasulullah ﷺ.

سرد آتش بت بسجدہ آب ساوی شد سراب

شاہ عالم چوں ز بطن آمنہ آمد پدید

The flames of the fire temple (of Iran) were extinguished, the idols (of the idolaters in the Ka`bah) all fell in prostration and the Lake of Sawa ran dry
When Aaminah gave birth to Ruler of the world ﷺ.

News of the birth of Rasulullah ﷺ in Syria

Hadhrat Hassaan bin Thaabit رضي الله عنه says that I was in Syria when a person shouted out, "This is the star of Muhammad ﷺ. Today Muhammad ﷺ is will be born."

Ummu Ma`bad and her husband put up camp in the jungle to meet Rasulullah ﷺ

Ummu Ma`bad and her husband came to know that Rasulullah ﷺ was to be born in Makkah and thereafter will make *hijrah* (migrate) to Madinah Munawwarah. When emigrating, he will use a certain route. They were aware of such finer details regarding Rasulullah ﷺ. Hence, they set up a tent on that route in the hope of meeting Nabi ﷺ whilst en-route to Madinah. They intended giving him comfort and service, accepting *Imaan* on his *mubaarak* hands and going to live with him.

Eventually, after many years had elapsed, Rasulullah ﷺ arrived with Hadhrat Abu Bakr Siddeeq رضي الله عنه on the journey of *Hijrah*. Ummu Ma`bad was in her tent, but her husband had gone out on an errand. They were very poor people. Hadhrat Abu Bakr رضي الله عنه asked her if they had anything to eat. She replied that they had absolutely nothing and all that she possessed was a lean goat, which had no milk at all. Hadhrat Abu Bakr رضي الله عنه asked her, "If you grant us permission, we will milk this goat." She replied, "There is no milk in this goat. If there is anything you may milk it with pleasure."

Hadhrat Abu Bakr رضي الله عنه first washed the udders. The goat began moving its mouth as though it was eating something and its udders started to swell up. Hadhrat Abu Bakr رضي الله عنه then began milking it. It produced so much milk that Rasulullah ﷺ, Hadhrat Abu Bakr رضي الله عنه and

Ummu Ma`bad drank from it. She also filled her containers with the surplus milk.

In the evening, her husband returned home and found the signs of *nubuwwat* evident in his home. He then asked her, "Did someone come here? Where did all this milk come from?" She replied, "Two visitors had come to our home." Immediately he understood who had come and he said, "Oh no! It is only because of them that we have settled here. Why did you not keep them behind? You should have made them stay the night. Such esteemed guests should have been invited to stay over. Why did you let them go?" They then packed up their tent and left for Madinah Tayyibah where they accepted Islam.

Two Jews recognise Hadhrat Umar ؓ

Two Jews were once travelling when they passed by Hadhrat Umar ؓ. When they saw him, they realised that he is the person who will expel them from the Arabian Peninsula. They walked up to Hadhrat Umar ؓ and said, "We request you not remove us from this land when you become the king of Arabia." Hadhrat Umar ؓ looked at them in shock and said, "Where am I, and where is the kingdom of Arabia? I am a camel herder. What nonsense are you speaking?" They insisted on him penning a pledge not to remove them from their land. Hence, Hadhrat Umar ؓ signed the document and left very amused.

Thereafter, Nabi-e-Kareem ﷺ was granted *nubuwwat* and Hadhrat Umar ؓ subsequently accepted Islam. The Muslims then migrated to Madinah and after the demise of Rasulullah ﷺ, Hadhrat Abu Bakr ؓ became the first *khaleefah.* After he passed away, Hadhrat Umar ؓ became the second *khaleefah*. During his era, he commanded that the Jews be expelled from the Arabian Peninsula. These two people then approached him and presented to him the piece of paper on which he had pledged not to expel them from Arabia.

A Jewish leader recognises Nabi ﷺ when he was a child and tries to pounce on him

In his childhood, the foster mother of Nabi ﷺ was once taking him somewhere when she saw a Jewish leader sitting with many people around him engaged in conversation. The foster mother also sat down and began listening to his conversation when his sight fell on the *mubaarak* face of Rasulullah ﷺ. He noticed streaks of red in the *mubaarak* eyes of Rasulullah ﷺ. He then asked the foster mother, "Is this a constant feature in this child or does he suffer from some kind of pain in his eyes?" The foster mother replied, "No, he does not suffer from any pain. This a constant feature in his eyes." The Jew immediately pounced upon Nabi ﷺ, in the manner a cat pounces on its prey, saying that he was the final prophet. However, Allah Ta`ala saved Nabi ﷺ from this Jew. His foster mother snatched him away and quickly escaped from there.

پرحیاو سرمگی آنکھوں میں ڈورے سرخ ہیں

نرم ریشم سے ہتھیلی بے نمونہ تن بدن

Full of shame, surmah in his eyes with streaks of red
Palms as soft as silk, beyond ones imagination

The shade of the tree bowing towards Nabi ﷺ

Prior to *nubuwwat*, whilst travelling, Nabi ﷺ rested at a place where a well-known priest resided. Nabi ﷺ took shelter under a tree near the house of this priest. When the priest came out of his house and saw Rasulullah ﷺ, he said, "Most definitely this is a prophet, for verily a tree bows down only to a prophet. It will never bow down to anyone other than a prophet." He had realised that Nabi ﷺ was a prophet of Allah Ta`ala.

The incident of breaking the idols in the Ka`bah

On one occasion prior to the *Hijrah*, Nabi ﷺ went into the Ka`bah with Hadhrat Ali رضي الله عنه. Nabi ﷺ bade Hadhrat Ali رضي الله عنه to sit down and he climbed upon his shoulders. He then instructed Hadhrat Ali رضي الله عنه to

stand up but due to the weight of Nabi ﷺ, Hadhrat Ali رضي الله عنه could not do so. Thereafter, Nabi ﷺ sat down, carried Hadhrat Ali رضي الله عنه upon his shoulders, and commanded him to break all the idols that were kept there.

The difference between *musaalahat* (negotiation) and *mufaahamat* (mutual understanding)

In *musaalahat*, one relinquishes his rights. For example, at the time of the treaty of Hudaybiyyah, Nabi ﷺ relinquished his right and did not proceed to Makkah Mukarramah to perform *Umrah* despite donning the *ihraam*. Instead, he returned to Madinah Munawwarah from Hudaybiyyah. Likewise, the *mushrikeen* also relinquished their right by allowing the Muslims to come on another occasion to perform *Umrah* and stay in Makkah for three days.

Conversely, the gist of *mufaahamat* is to dispel any misunderstanding that has transpired between two parties. Each party explains to the other that what they had understood was incorrect and the reality, in fact, is totally different.

The strength of a *nabi* and a non-*nabi*

Q: How did Nabi ﷺ manage such long journeys to the cave of Thour and the cave of Hira, etc.? Today, the *Hujjaaj* travel by bus to these places and yet they still find it difficult to climb the mountains.

A: Are you trying to compare the strength of a *nabi* to a non-*nabi*? The strength of Nabi ﷺ is equal to the strength of forty men.

There were no sieves during the time of Rasulullah ﷺ

Once, Hadhrat Shaikh رحمة الله عليه mentioned to the women of his household, "There were no sieves during the time of Rasulullah ﷺ and hence the flour was not sifted. (Bukhaari Shareef, vol. 2, p. 814) Why do you then sift the flour?" They replied, "We only sift it to check if there is any dirt, etc. in the flour. Otherwise, we do not remove the chaff that comes out of the flour. Rather we add it back to the flour."

The Sahaabah ﷻ and their obedience to Rasulullah ﷺ

Once, Rasulullah ﷺ was going somewhere when he noticed a beautiful house with a dome. He asked, "Whose house is this?" The reply was given that it belonged to a certain Ansaari Sahaabi. When that Sahaabi came to Rasulullah ﷺ and greeted him, Nabi ﷺ turned his *mubaarak* countenance away from him. The Sahaabi approached from the other side and repeated the *salaam*, but Nabi ﷺ turned his *mubaarak* face away once more. The Ansaari Sahaabi became extremely perturbed and asked the other Sahaabah as to what had transpired. They explained that Nabi ﷺ had passed by his beautiful home and enquired who the owner was. Upon hearing this, he immediately got up and departed from the gathering.

Had it been one of us, we would have said, "Why is Nabi ﷺ unhappy with the house? A house is a thing of necessity. Rooms are built upstairs and downstairs to make it a place of convenience. This is a necessity. During the summer and winter months, we can observe better *purdah* with a home like this. Is it *haraam* to have a house like this? This is a basic *Shar'ee* necessity."

This Ansaari Sahaabi did not object in the very least. He got up, went home, and demolished the entire structure; whereas Nabi ﷺ did not command him to do so. After destroying the house and clearing out the rubble, he did not even mention to Nabi ﷺ that he had destroyed that which was a source of displeasure for him.

Once, Nabi ﷺ and some Sahaabah were riding on camels when, he saw that they had red Yemeni cloth placed over the camels' backs. Nabi ﷺ merely mentioned to them, "I see that your preferences are now inclining towards the colour red." The Sahaabah ﷻ immediately ripped off the red cloth and tore it to pieces. Nabi ﷺ did not tell them that they had wasted the cloth by tearing it.

A Sahaabi ﷠ came to Rasulullah ﷺ wearing a gold ring on his finger and greeted him. Nabi ﷺ removed it from his finger and threw it onto the ground saying that it was not permissible for males to wear it.

After the sitting was over, a few friends suggested that he pick up the ring from the floor to which he replied, "No! I can never do this. Rasulullah ﷺ took it out and threw it away. How can I ever pick it up again?" He never for a second, thought that it was a gold ring or gave any consideration to its value.

Hadhrat Sulaiman عليه السلام slaughters his horses

Once, Hadhrat Sulaiman عليه السلام was inspecting his horses, which resulted in him delaying the performance of his *Salaah*. In remorse for delaying his *Salaah*, he instructed:

رُدُّوْهَا عَلَيَّ ط فَطَفِقَ مَسْحًا بِالسُّوْقِ وَالْاَعْنَاقِ *(Return them to me. He then began chopping off their legs and necks.)* He had slaughtered all the horses as they were the cause of him being distracted from the remembrance of Allah Ta`ala.

The reason for narrating the incidents of the pious

Q: Why do you narrate the incidents of the pious, like Bayazeed Bustaami رحمة الله عليه etc. instead of narrating the incidents of Rasulullah ﷺ and the Sahaabah رضي الله عنهم that are explained in the Qur'aan and *Hadeeth*?

A: In the audience, there are people with different dispositions. If I mention an incident of a *buzurg* and for some reason, you cannot understand it and reject it or object to it, little harm will be caused to you. But if you reject or object to an incident regarding Rasulullah ﷺ; it will become the cause of your *Imaani* destruction. It is for this reason that we make limited mention of the incidents narrated in the *Ahaadeeth*. I have proof for this statement.

Once at the time of *Salaah*, a person was sleeping in the *musjid*. Rasulullah ﷺ told Hadhrat Ali رضي الله عنه to wake him up. Hadhrat Ali رضي الله عنه asked Nabi ﷺ, "O Rasulullah ﷺ, you are always first in doing good actions. Why is it that you did not wake him up?" Nabi ﷺ replied, "A sleeping person is not in his right frame of mind and may become angry with the person who awoke him. If he gets angry with me, it

will become extremely dangerous for him. However, if another Sahaabi woke him up and in that condition he said something harsh or disrespectful, it will not be destructive to his *Imaan* for it is just a friend that he has been disrespectful to."

It is not disrespectful to place one Qur'aan Shareef upon another. However, if one makes such an objection against a *nabi*, this will obviously be very dangerous for his *Imaan*. Whereas, this is not the case in the event of one Sahaabi being harsh to another Sahaabi.

Who were the witnesses at Hadhrat Khadeejah's رضي الله عنها *nikaah* to Nabi ﷺ?

Q: If Nabi ﷺ was a Muslim at the time he married Hadhrat Khadeejah رضي الله عنها, who were the witnesses to his *nikaah*?

A: From your question, it seems that you are in doubt whether Nabi ﷺ was a Muslim at the time that he married Hadhrat Khadeejah رضي الله عنها. Check your *Imaan*! Even before *nubuwwat*, a *nabi* is protected from *kufr* and *shirk*. After all, Hadhrat Ebrahim عليه السلام also debated with his people before he became a *nabi*. He said regarding the stars: لَآ أُحِبُّ الْاٰفِلِيْنَ *(I do not love such things that disappear)*. When the moon set he said to them: لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ *(If my Rabb did not guide me I would have been from the misguided ones)*. When the sun had set, he mentioned: اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ *(I am free from that which you are ascribing partners to)*. These statements were uttered through the divine guidance of Allah Ta`ala.

As far as the witnesses for the *nikaah* of Nabi ﷺ to Hadhrat Khadeejah رضي الله عنها are concerned, it was at a time when the laws of the *Shari`ah* were not yet revealed. A group from the Quraish were present at the ceremony and according to the culture, they were the witnesses to the *nikaah*.

The incident of Nabi's ﷺ marriage to Hadhrat Khadeejah رضي الله عنها is as follows:

Hadhrat Khadeejah رضي الله عنها herself proposed to Nabi ﷺ who mentioned it to his uncle Abu Taalib. Abu Taalib advised him saying that he felt they were not compatible as she was very wealthy and they were poor. Nabi ﷺ then suggested to his uncle that since she was proposing, it did not seem to be a problem as the proposal was coming from her. Eventually, the problem was put forward to the leaders of the Quraish. One of the leaders, after hearing the entire incident, mentioned: هذا فحل لا يضرب أنفه (This is such a camel which cannot be hit on its nose.) This is an Arabic proverb, which meant that such a proposal couldn't be turned down. Ultimately, the *nikaah* was performed and these members of the Quraish were the witnesses to it.

Abundant booty

In the battle of Hunain, which took place in the eighth year after Hijri, the Muslims received such an abundance of booty that some *mujaahideen* received 100 camels each.

The shadow of Rasulullah ﷺ

I once asked my father whether Rasulullah ﷺ had a shadow or not. He replied, "I asked Hadhrat Gangohi رحمة الله عليه this very question to which he replied, "Don't become corrupt or confused with this answer, but Nabi ﷺ did not have a shadow." What Hadhrat Gangohi رحمة الله عليه meant is that don't be like the Barelwis and think that Nabi ﷺ was made out of *noor* and have thus rejected him as a man. There is another opinion in this regard that Nabi ﷺ did have a shadow.

Flies never settled on the *mubaarak* body of Rasulullah ﷺ

Flies never settled on the *mubaarak* body of Rasulullah ﷺ.

Q: Are there two opinions in this regard as well.
A: No. In this, there is only one opinion.

The clothing of Rasulullah ﷺ

Q: What kind of clothing was worn during the time of Rasulullah ﷺ?
A: During the era of Rasulullah ﷺ, people used to wear a *lungi* and cover themselves with a *chaadar* (sheet). The *chaadar* was covered in such a way that whilst making *du`aa*, one would be able to see the whiteness of their armpits. This is only possible with a *chaadar* and not with a *kurta*.

Q: In those days, was it common for people to wear *kurtas* and pants as well?
A: Wearing *kurtas* was a common practice from many centuries ago. The incident of Hadhrat Yusuf عليه السلام is mentioned in the Qur'aan:

فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ *(When he saw that his kurta was torn from behind.)*

However, the *kurta* that is commonly worn in India is not common in Arabia. At present, the Arabian *kurtas* are long, reaching up to the ankles and sometimes below the ankles. They are also rounded at the bottom. Their *kurtas* do not have the slits on either side like our *kurtas* do. It was also common in those days for people to wear a *topee* (hat) and *amaamah* (turban). It is also proven that they used to wear only a *topee* (without a turban) or only a turban (without the *topee*). Wearing a turban on top of a *topee* was regarded as a respectable form of dressing.

Rasulullah ﷺ liked the trousers and also purchased one. He used to say that this was more concealing. In one narration, it is also mentioned that he gave a trouser to someone as a gift. Once a woman made a *chaadar* (sheet) for Rasulullah ﷺ and presented it to him as a gift. Someone came along and requested it as a gift, from Rasulullah ﷺ. Nabi ﷺ immediately took it off and gave it to him. The people rebuked him saying, "Couldn't you see that Nabi ﷺ was in need of that cloth and you know that he cannot refuse anyone." The person replied, "I asked him for it only so that I could use it as my *kafan*."

The colour of Nabi's ﷺ clothing

Q: What colour clothing did Nabi ﷺ like most, and what colour was his turban?

A: He liked white clothing. He also liked green clothing. Nabi ﷺ also wore a black turban.

What kind of a *topee* did Nabi ﷺ wear?

Q: What kind of a *topee* did Nabi ﷺ wear and how many panels did it have?

A: I do not know how many panels it had. However, this much is mentioned that it was round and would take the shape of the head. The *topee* that is raised and pointed at the top cannot be established from the *Sunnah*.

The consequence of trying to disgrace Rasulullah ﷺ

Once, there was a Hindu by the name of Shard Aanand. He had written a derogatory article against Nabi ﷺ. Hafiz Abdur Rasheed Sahib *marhoom*, the scribe of Bazl-ul-Majhood killed him. Another person by the name of Rajpaal wrote a book called 'Rangila Rasool'. Another *aalim* killed him as well, resulting in him being imprisoned. The warden related that everyday someone would to visit this *aalim* and speak to him. The visitor had so much of *noor* (illumination) on his face that one was able to see it shining through the windows. Eventually, he was scheduled to be executed. On the day of the execution, the warden reported that he saw him looking very sad. When he asked him the reason for this, the *aalim* replied that Rasulullah ﷺ was waiting for him and he wished that this matter could be completed swiftly (so that he could meet Rasulullah ﷺ).

Ghusl in his *mubaarak kurta*

Rasulullah ﷺ was given *ghusl* whilst wearing his upper garment and *lungi*. Thereafter, the garment was removed and the *kafan* was put on in such a way that the *mubaarak* body of Nabi ﷺ did not remain bare at any time. That garment in which Nabi ﷺ was given *ghusl* was then

kept in the possession of one of the *Azwaaj-e-Mutahharaat* (pure wives of Rasulullah ﷺ). It is stated in a narration that one of the *Azwaaj-e-Mutahharaat* had shown it to someone but I cannot remember the reference for this *Hadeeth*.

Placing a *chaadar* (shawl) in the grave of Rasulullah ﷺ

The shawl of Nabi ﷺ was placed in his *mubaarak qabr* (blessed grave). The freed slave of Rasulullah ﷺ, Hadhrat Shaqraan رضي الله عنه had first placed Nabi ﷺ on it and then removed it.

خاک پاک قبر اطہر عرش اعظم سے عزیز
متصل رہتا ہے جس سے شاہ والا کا کفن

The soil on which rests the blessed body of Rasulullah ﷺ is
Even more superior than the supreme throne

Q: After placing the *chaadar* (sheet) in the *mubaarak qabr*, was there anything else from the clothing of Nabi ﷺthat was placed in his grave?
A: I do not have any knowledge of this.

Is the suffering experienced at the time of death a sign of a bad death?

Hadhrat `Aaishah رضي الله عنها used to say that I used to think that an easy death is a sign of *husn-e-khaatmah* (good ending) and experiencing difficulty at the time of death is a sign of a *soo-e-khaatmah* (bad ending) as a result of sins. However, when I saw the difficulty experienced by Rasulullah ﷺ at the time of his demise, I understood that this thought was incorrect as Rasulullah ﷺ was completely *ma`soom* (sinless). She further says that thereafter I never envied anyone who experienced an easy death after witnessing the difficulty experienced by Rasulullah ﷺ.

The *Janaazah Salaah* of Rasulullah ﷺ

According to a narration of Hadhrat Abu Bakr رضي الله عنه, the *Janaazah Salaah* of Rasulullah ﷺ was performed individually and not in *jamaat*. The reason for this was that the *janaazah* of Rasulullah ﷺ was placed in the room of Hadhrat `Aaishah رضي الله عنها which could accommodate only three or four people at a time. If the *Salaah* had to be performed in *jamaat* (congregation), many people would have missed the *Salaah* as it is not correct to repeat the *Janaazah Salaah* with *jamaat*. [Awjaz-ul-Masaalik, vol. 2, p. 469]

The sound of the *Azaan* from the *Roudha-e-Aqdas*

Shaikh Abdul Haq Muhaddith Dehlawi رحمة الله عليه has written on the history of Madinah Munawwarah wherein he relates the detailed incident of *Harrah*. He states therein that for many days, *Salaah* was not performed in the *Musjid* of Rasulullah ﷺ. During that period a great saint, Hadhrat Sa`eed bin Musayyib رحمة الله عليه remained hidden in one corner of the *Musjid*. He says that at the time of *Salaah*, he used to hear the *Azaan* being called out from the *mubaarak* grave of Rasulullah ﷺ and he would then perform his *Salaah*. This incident is also recorded in Sunan-ud-Daarimi.

The sons of Rasulullah ﷺ

Once someone told me, "I have received a letter from a certain person and he mentioned something that still bothers me. He had written that Rasulullah ﷺ had a son by the name of Ebrahim رضي الله عنه from Hadhrat Maariyah Qibtiyyah رضي الله عنها." I asked him, "What is it that is bothering you?" He replied, "Nabi ﷺ did not have any sons and this is proven from the following *aayah*:

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ *(Muhammad ﷺ is not a father to any of your menfolk.)*"

Thus, I told him, "The Qur'aan is a proof for everything. First accept that you will accept the Qur'aan as a proof and then only will I prove it to you." "If it is mentioned in the Qur'aan, I do not need anything

else as a proof," he replied. I then said, "فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ *(Say; call onto our sons and your sons.)* In this *aayah*, Allah Ta`ala has used the plural word of 'sons'."

The questioner was thus left bewildered (as the word 'sons' is clearly mentioned in this *aayah*). This is a huge problem nowadays. People take up a self-study and do not study under the guidance of an *ustaaz* thus reaching their own conclusions.

The murderer of Hamzah ﷺ is also the murderer of Musailamah

Hadhrat Wahshi ﷺ, the person responsible for killing Hadhrat Hamzah ﷺ, the noble uncle of Rasulullah ﷺ in the Battle of Uhud, used to live in the town of Hums in Syria. When he had embraced Islam, Rasulullah ﷺ, asked him, "فهل تستطيع أن تغيب وجهك عني – Would it be possible for you to hide your face from me?"

(The reason for this was that whenever Nabi ﷺ looked at Hadhrat Wahshi ﷺ, it brought back memories of how mercilessly his beloved uncle's body was mutilated, thus causing grief and anguish to Nabi ﷺ. Resultantly, this would indeed become a means of Hadhrat Wahshi ﷺ being deprived of the benefits of *nubuwwat*. The *faidh* (blessings) of *nubuwwat* is such that it reaches those who are far as well as those who are near. Hence, it will still reach him even if he was not present in Madinah.)

Therefore, Hadhrat Wahshi ﷺ obeying the command of Nabi ﷺ, never came in the presence of Nabi ﷺ. He moved to Syria and settled there. He became consumed with the concern that just as he had killed such a great personality of Islam, he should in exchange also do something great for Islam. Thus it transpired that during the *khilaafat* of Hadhrat Abu Bakr ﷺ, Musailamah al-Kazzaab claimed prophethood and Hadhrat Wahshi ﷺ joined the *jihaad* and killed the imposter.

Thereafter, if anyone rebuked him by saying, "Are you the one who killed Hamzah ﷺ," he would reply saying, "Yes, and I also killed

Musailamah. This has settled the score." (It is mentioned in the footnotes of Bukhaari Shareef that he also said, "I killed the best person when I was in *kufr*, but when I came into Islam, I killed the worst person also.")

Incidents related to the Sahaabah ﷺ

Using the words رضي الله عنه – *Radhiyallahu anhu* for the Sahaabah

Q: Did Rasulullah ﷺ ever use the words رَضِيَ اللهُ عَنْه for any Sahaabi?

A: The Qur'aan uses the words رَضِيَ اللهُ عَنْه for the Sahaabah.

Q: Is this established from the *Hadeeth*?
A: Yes. It is established in the *Hadeeth* in this manner, that when Nabi ﷺ recited the Qur'aan, he read it as well i.e.رَضِيَ اللهُ عَنْه.

Once when Nabi ﷺ saw an extraordinary achievement of a Sahaabi, he mentioned regarding this Sahaabi, "Allah Ta`ala is happy with him and I am happy with him." When Hadhrat Umar رضي الله عنه heard this, he said, "I wish I could also come before Allah Ta`ala with a similar book of deeds that this Sahaabi possesses."

Changing one's name due to illness

Q: My son's name is Huzaifah. He remains ill most of the time. Some people have told me to change his name. What should I do?
A: Why do you want to change his name? Huzaifah is the name of a very great Sahaabi.

Finding faults with the Sahaabah

Once whilst I was in Gangoh, during a lengthy discussion with a person, he asked, "If someone speaks ill of the Sahaabah, what will the ruling be for this? Will it be regarded as a fabrication and defamation of the Sahaabah? And are the incidents mentioned of the Sahaabah (and their differences) correct or not?"
I answered, "Your grandfather at times, perhaps caught hold of your father's ears and slapped him. Your grandfather has the right to do so, but you do not have the right to do this. Likewise, if one Sahaabi

said something to another Sahaabi, there is no objection in this. However, you do not have the right to say anything against any Sahaabi."

A Sahaabi once saw Hadhrat Ali ﷺ and Hadhrat Mu`aawiyah ﷺ in a dream with their hands around each other's waists joyfully entering *Jannah*, whereas in this world, they fought severe battles against one another. Each group killed soldiers from the other faction yet, they were seen entering into *Jannah* in a joyful, happy mood.

A small brother may address his elder brother saying, "What nonsense are you speaking?" I am not condoning such speech, but it's not as detrimental as uttering those same words to his father. If someone has to utter these same words to his father, it would be totally unacceptable behaviour. How can one address one's father in this manner? A father's status is very high and one should respect him. Hence, to say something like this to your father is regarded as a major sin and to mention it to your brother is of a lesser degree."

Example of the differences among the Sahaabah ﷺ

Q: What should one think and ponder over when studying the chapter dealing with the disputes of Sahaabah ﷺ?

A: Every person has been given the responsibility of practising on whatever *Deeni* knowledge has reached him, provided he deems it to be correct; even if it is at the cost of one's life. Hence, this is what each person did.

Once, a mayor told his subordinate that he was looking for a certain person. After some investigation, it was learnt that this person was imprisoned on account of theft. The person conducting the search, wished to question him, but he could not get into the prison. Thus, he took a pickaxe and began striking it against the prison wall resulting in a few bricks breaking from the wall. The police apprehended him as it was quite evident what he was trying to do and the court ruled that he must be imprisoned for his crime. Whilst in prison, he inquired about the said person he was looking for, and visited him. After establishing the facts, he wrote a letter to the mayor stating that

he had managed to locate that person. The mayor had him released from prison, honoured him, and rewarded him.

Apparently, it seemed as though this person was guilty of a misdemeanour but in actual fact he was not a criminal. He was acting in accordance to the instructions of his government. He only acted in this manner to fulfil his obligations. Similarly, it may have seemed that the Sahaabah ؓ were fighting against each other, but in reality, they were not guilty of any transgression.

The snake that bit Hadhrat Abu Bakr ؓ in the cave of Thour

The snake that bit Hadhrat Abu Bakr ؓ in the cave of Thour, in reality, was not a snake. It was actually a disciple of Hadhrat Isa ؑ who was desirous of seeing Hadhrat Nabi ﷺ. Hadhrat Isa ؑ had made *du`aa* to Allah Ta`ala on behalf of this person and in reply, Allah Ta`ala informed Hadhrat Isa ؑ that it will not be possible in his present condition, but only if he was transformed into a snake. The disciple accepted the condition and waited in the cave of Thour as he was informed that Nabi ﷺ would be passing that way on the occasion of *Hijrah*.

Hadhrat Abu Bakr ؓ had placed his foot over the hole to protect Nabi ﷺ from any poisonous creature that may emerge from it and thus hurt Nabi ﷺ. Hence, not wanting to be deprived of seeing Nabi ﷺ, it bit Hadhrat Abu Bakr ؓ so that he would remove his foot and make it possible, for him, to see Rasulullah ﷺ.

Hadhrat Umar's ؓ *mashwarah* (suggestion) about his successor

Once, someone suggested to Hadhrat Umar ؓ to appoint his son, Abdullah bin Umar ؓ, as his successor. Hadhrat Umar ؓ replied, "What! Should I make him my successor? He does not even know the method of issuing *talaaq* to a woman." (He had divorced his wife whilst she was in her menses. The *Fuqahaa* have stated that it is

prohibited to issue *talaaq* to a woman whilst she is in her menses. The *talaaq* however, is still valid.)
People suggested other names, but for each person mentioned, Hadhrat Umar رضي الله عنه said something or the other about them. Eventually, someone mentioned the name of Hadhrat Uthman رضي الله عنه to which he said, “Yes! He is a good person. However he has the tendency to give preference to his relatives and he may hand over the reins to the Banu Umayyah resulting in *fitnah*.” When someone mentioned the name of Hadhrat Ali رضي الله عنه, Hadhrat Umar رضي الله عنه commented, “He is a very brave person, but he is naive and unpretentious. In the political field, he may be easily deceived.”

Once, someone said to Hadhrat Abu Bakr رضي الله عنه, “Why don’t you appoint someone as your successor whilst you are alive? It seems as if you may not be with us for very long.” “Who should I appoint?” he asked. “Someone who is like you” they replied. Hadhrat Abu Bakr رضي الله عنه then asked them, “Will you accept whoever I appoint as my successor even if it be Umar رضي الله عنه?” They replied, “Yes. Even if it is Umar رضي الله عنه.”
He wrote something on a piece of paper and called a few people to his side. He then said, “Promise me that you will accept to take *bay`at* at the hands of whoever’s name is written on this paper.” When they opened it, they found the name of Hadhrat Umar رضي الله عنه written on it. Someone commented, “You have appointed over us such a person who is prepared to slay us for petty issues.” Hadhrat Abu Bakr رضي الله عنه replied, “His harshness is on account of my softness. Upon my demise, he will become lenient towards you.”
Thereafter, he called Hadhrat Umar رضي الله عنه and said to him, “I have appointed you as my successor.” Hadhrat Umar رضي الله عنه refused saying, “No, no. I am unworthy of this position.” When Hadhrat Abu Bakr رضي الله عنه heard this, he sat up and said, “Bring my sword. I will remove the head of Umar رضي الله عنه. He does not want to listen to the command of the Ameer-ul-Mu’mineen.” It was only then that Hadhrat Umar رضي الله عنه accepted the position.

The number of the armies in the war against Iran during the time of Hadhrat Umar رضي الله عنه

When the Muslims attacked Iran during the *khilaafat* of Hadhrat Umar رضي الله عنه, Puran Dokht, the queen of Iran sent 30000 soldiers as well as 30000 elephants of war under the leadership of Bahman Jaazwiya. In addition, Mahan Ormani prepared an army of 2000000, all of whom were fully equipped. On the other hand, the Muslim army consisted of just 60000.

Sighting the moon

Once, during the *khilaafat* of Hadhrat Umar رضي الله عنه, many people gathered to search for the moon. Whilst everyone was gazing at the sky, one person shouted out, “There is the moon.” Hadhrat Umar رضي الله عنه called for him and passed his hand over his face. He then asked him, “Now, where is the moon?” “I cannot see it anymore” he replied. Later on, they discovered that there was a white hair on his eye, which he perceived as the moon. When Hadhrat Umar رضي الله عنه passed his hand over his face, the hair was removed.

Hadhrat Umar رضي الله عنه encouraging soldiers to memorise the Qur’aan

Hadhrat Umar رضي الله عنه had sent a letter to Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه, the governor of Kufa, stating that he should encourage the people to become *Huffaaz* of the Qur’aan. He also instructed him to send a list containing the names of all those who had memorised the Qur’aan at the end of the year. Hadhrat Sa`d رضي الله عنه commenced teaching the Qur’aan and by the end of the year he sent a list containing the names of 300 soldiers who became *Huffaaz*.

In the same way, Hadhrat Umar رضي الله عنه instructed Hadhrat Abu Musa Ash`ari رضي الله عنه, the governor of Basrah, to do the same. By the end of the year, he sent a list with the names of ten thousand soldiers who became *Huffaaz*. *Subhaanallah*!

Far from the *Sunnah*

Once, a messenger sent by one of the governors of a Muslim state, had come to visit Hadhrat Umar رضي الله عنه who enquired about the condition of the people. The messenger replied, “Nowadays, there are two varieties of food on the *dastarkhan*.” Hadhrat Umar رضي الله عنه remarked, “How will one remain healthy?” In other words, we are drifting away from the *Sunnah* by eating two varieties of food for one meal. How is it then possible to maintain good health?

The carpet of the Iranian king

The carpet on which the Iranian king used to sit was the most expensive carpet in the world. This carpet was sent to Madinah Munawwarah as *maal-e-ghaneemat* (spoils of war). Hadhrat Umar رضي الله عنه consulted with the Sahaabah رضي الله عنهم as to what should be done with it. Someone suggested that it should be used by Hadhrat Umar رضي الله عنه when receiving foreign delegations; another suggested that he should sit on it when conducting his *majlis*. Others also gave different suggestions. After hearing everyone’s suggestions, he understood how much the people valued the carpet. Thus, he asked for a scissors and cut the entire carpet into pieces and distributed it among the Sahaabah رضي الله عنهم. The piece that was given to Hadhrat Ali رضي الله عنه was sold for 40 000. The European historians write that this was an act of total squander. How could he have destroyed such an expensive carpet? However, Hadhrat Umar رضي الله عنه was a person with deep insight. Such ‘things’ were of no value to these illustrious people. Hadhrat Umar رضي الله عنه had showed the world that ‘things’ which are of great value in the eyes of the worldly class; are actually worthy of being dismantled with a scissors. He did this to prevent the people from participating in *jihaad* for the sake of attaining wealth. His desire was that people should participate only for the sake of Allah Ta`ala.

The war in Iran

When the topic of conquering Iran was being discussed, the question of who will be appointed as the *ameer* also came up for discussion.

Many people felt that Hadhrat Umar رضي الله عنه himself should lead the army, but Hadhrat Umar رضي الله عنه called for Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه, who was the maternal uncle of Rasulullah ﷺ. He was the third person to accept Islam. When it was suggested that he should be appointed as the *ameer*, everyone agreed that there would be no need for Hadhrat Umar رضي الله عنه to accompany them as well. He was then chosen as the *ameer*. He mounted a horse and Hadhrat Umar رضي الله عنه held the reins of the horse and walked alongside it, whilst Hadhrat Sa`d رضي الله عنه rode on it. This he did by way of instruction to educate the army that they should also honour and respect the *ameer* in the manner the Ameer-ul-Mu'mineen is honouring and respecting him.

Hadhrat Umar رضي الله عنه had done this in emulation of the previous *ameer*, Hadhrat Abu Bakr رضي الله عنه who held the reins of the horse of Hadhrat Khalid bin Waleed رضي الله عنه, when he was appointed as the *ameer* of the army that went to Yamaamah to fight Musailamah al-Kazzaab. Hadhrat Abu Bakr رضي الله عنه walked alongside the animal whilst Hadhrat Khalid رضي الله عنه remained mounted on it. This also was done in emulation of Rasulullah ﷺ when he had dispatched Hadhrat Mu`aaz bin Jabal رضي الله عنه to Yemen. Rasulullah ﷺ mounted Hadhrat Mu`aaz رضي الله عنه on the conveyance whilst he walked alongside it advising him at the same time.

When Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه eventually reached the battlefield, an abscess formed on his back, causing him severe pain. He could not mount a horse; neither could he go onto the battlefield. Thus, he climbed up onto the roof of a house, placed two pillows on either side and began commanding and guiding the army from there. The Sahaabah رضي الله عنهم were an army of 30 000 whilst the army of the *kuffaar* were so large that from just one province, they managed to gather two million soldiers whilst another 30 000 were sent from their Queen Dokht. Besides these two groups, many others from different quarters of Iran had also all gathered on the battlefield to fight the Muslims.

On the day the battle commenced, Hadhrat Sa`d رضي الله عنه ordered his soldiers, "When I say *Allahu Akbar* for the first time then place your

weapons before you. When I say *Allahu Akbar* for the second time, mount your horses and when I say *Laa howla wa laa quwwata illa billah* then continue reading these words and move forward."

The Iranians also had with them an army of 30 000 elephants which were mounted by experienced warriors carrying strange types of weapons. They proudly wore crowns on their heads. The Iranian army advanced in such a manner that the elephants had their trunks stretched out in front of them, their tails were lifted high up, and their large tusks were facing forward. In this manner, the entire army began advancing. This was done to instil fear in the horses of the Muslim army.

When Hadhrat Sa`d ﵁ saw this, he immediately commanded his army to dismount, slash the ropes that tied the carriages on the elephants, pull down the riders and cut off the trunks of the elephants. The Muslim army obeyed immediately. The first person to advance was the leader of one section of the Muslim army. He cut off the trunk of a white elephant. The elephant quickly advanced towards him. As he began retreating, he fell over and the elephant trampled him; making him a *shaheed* in the path of Allah Ta`ala. A white elephant in those days was regarded to be very blessed. If an army possessed a white elephant, it was a symbol of victory for them. When the others saw that their leader was martyred, their spirits rose and they began chanting that today martyrdom could be bought at a very cheap price. Subsequently, the Muslim army began advancing one by one until the elephants killed six of them.

Thereafter, Hadhrat Sa`d ﵁ made a second announcement, "Pierce the eyes of the elephants with your spears." The Muslims advanced and began piercing the eyes of the elephants. With their trunks severed and their eyes pierced, they began screeching and stampeding out of control. Those who were mounted on the elephants lost total control of them and they began running away from the battlefield. Eventually, the Muslims were victorious and the Iranians were defeated. Six thousand Muslims were martyred in this battle and more than 100 000 Iranians were killed.

Hadhrat Sa`d bin Abi Waqqaas ﵁ was *Mustajaab-ud-Da`awaat* (his *du`aas* were readily answered). Rasulullah ﷺ made the following *du`aa* for him, “O Allah, make Sa`d bin Abi Waqqaas ﵁ *Mustajaab-ud-Da`awaat*.” One day whilst the battle was raging, Hadhrat Sa`d ﵁ descended from the roof of his house, removed his upper garment, and began dressing the abscess on his back. This was meant to block any objection from the army regarding his inactivity in the battle.
A poet composed some poetry and one line in the poem was as follows:

Today the battle was extremely intense. Many of our children have become orphans. Many of our women have become widows. But our leader sits in comfort and luxury.

Hadhrat Sa`d ﵁ immediately raised his hands and made *du`aa*, “O Allah, stop his tongue from speaking against me.” He barely passed his hands over his face when an arrow struck the poet in his throat killing him instantly.

The specialties of Hadhrat Umar ﵁

Hadhrat Umar ﵁ was the first person to have the Qur’aan recited at the beginning of a *Shurah* (meeting) or other such gatherings. He had also initiated the system of reciting the Qur’aan in the *Taraaweeh Salaah*. He conquered Iran and was responsible for spreading the knowledge of the Qur’aan far and wide. In view of the above incidents, can the Shias ever be happy with him?

Seventeen patches on Ameer-ul-Mu’mineen’s *kurta*

Hadhrat Umar ﵁, during the period of his *khilaafat*, informed his governors in Bait-ul-Maqdis that he would be arriving there and that they should come to meet him. In accordance to his instruction, they all came out to meet him. When he arrived, they noticed that he was wearing a *kurta* sewn with seventeen patches. Someone suggested that he change his *kurta* as it may have a negative effect on the enemy. The *kuffaar* would scorn at the Muslims on account of the poor dressing of the Ameer-ul-Mu’mineen. Hence, a fine *kurta* was

presented to him to wear. Hadhrat Umar ؓ became upset and reprimanded the governor saying, “Had it been anyone else who made this suggestion, I would have whipped him severely. Is the honour of Imaan and Islam not sufficient for us? Will we attain greater honour by wearing this fine *kurta*? By the *qasam* of Allah Ta`ala, we were a nation soaked in idolatry and disgrace. It was through Rasulullah ﷺ that we were blessed with the wealth of Imaan and we attained honour and respect through it. Are we now going to look for respect in things other than this?”

The bracelets of Iran

When the wealth of Iran was brought before Hadhrat Umar ؓ, a list of all the wealth acquired was given to him. He inspected it and then asked, “Where are the bracelets?” The people replied that there were no bracelets to be found. Hadhrat Umar ؓ replied, “No. Definitely the bracelets must be here.” The people asked him, “How do you know of all the wealth that is present here?” He replied, “Don’t worry! I know what is here.” Eventually, they searched all the goods and found the bracelets. For some reason, it was not written down in the list. Hadhrat Umar ؓ picked up the bracelets and called for Suraaqah bin Maalik ؓ who at that time was in the throes of death. His household mentioned that he could not even wake up. Hadhrat Umar ؓ instructed them to carry him on his bed. Thus, he was brought with his bed to Hadhrat Umar ؓ who made him wear the bracelets, and picked his hands up so that everyone could see them. He then said, “The prophecy of Rasulullah ﷺ has been shown to be true. Rasulullah ﷺ had said to him that he will wear the bracelets of Kisra on his death bed. I made him wear these bracelets only to fulfil the prophecy of Rasulullah ﷺ. Otherwise, it is not permissible for men to wear gold.”

Forgiveness on account of being the neighbour of a Sahaabi

Once, in Madinah Munawwarah, a *majzoob* (one absorbed in divine love) was sitting at the door of Musjid-e-Nabawi ﷺ when a *janaazah* was brought into the *Musjid*. When he saw the *janaazah*, he started crying, but when the *janaazah* entered the *Musjid*, he started smiling. As the *janaazah* came out of the *Musjid*, he started crying again, and when they took it to the graveyard, he started smiling and laughing again. The people asked him the reason for his actions to which he replied, "I saw the *janaazah* accompanied by the angels of punishment, and I felt pity for him and began crying. However, when it was taken into the *Musjid* of Rasulullah ﷺ, these angels remained outside. Upon seeing this, I became happy thinking that the angels have now left him. But when the *janaazah* left the *Musjid*, I saw the same angels accompanying it once more. Hence, I began to cry again. But when he was placed into the grave, it happened to be that of a Sahaabi. As soon as he saw the angels of punishment, he immediately sent them away saying, 'What do you have to do with him? Leave him alone. He is my guest.' With these words, the angels of punishment left immediately."

I have found the whereabouts of the killer!

During his *khilaafat*, Hadhrat Umar رضي الله عنه was once patrolling a certain area, when he saw the body of a youngster lying motionless on the ground. He made the arrangements for his *janaazah*, but there was no clue as to who had killed him. After nine months had elapsed, a newborn baby was found at the very same place where the youngster was murdered. When Hadhrat Umar رضي الله عنه heard of this, he exclaimed, "The identity of the killer has been found." Thereafter, he appointed a woman to breastfeed the child and instructed her that if any strange woman came up to her and showed extraordinary affection to the child, she should take down her particulars and inform him of it.

Eventually, a woman did appear one day and displayed extraordinary love for the child. Her location was noted and given to Hadhrat Umar

ﷺ who summoned her and asked her if she was the murderer of the youngster whose body was discovered nine months ago at a certain place. She confessed to the murder and related the following episode: "There was an old woman who worked for us. She once had to go on a journey and requested us to take care of her daughter whilst she was away. We agreed to her request, but when she left, we realised that it was not a girl but a boy. At night, he entered my room and raped me while I was asleep. When I awoke, I realised what had happened. Overcome with anger, I stabbed him to death and left his body at the same place. However, I fell pregnant after he raped me and thereafter gave birth to this child."

Hadhrat Ali ﷺ presents his case to Qadhi Shurayh

Once, during the *khilaafat* of Hadhrat Ali ﷺ, a Jew stole the armour of Hadhrat Ali ﷺ. The case was presented to Qadhi Shurayh who asked the claimant, Hadhrat Ali ﷺ, to bring forth witnesses to prove his claim. The Ameer-ul-Mu'mineen brought his son, Hadhrat Hasan ﷺ and his freed slave, Hadhrat Qambar ﷺ, (the grandfather of Seebawayh). The Qadhi then requested for a third witness. Hadhrat Ali ﷺ queried the need for a third witness when the Qur'aan stipulated the presence of two witnesses only. "In whose place do you want me to present another witness, Hasan or Qambar," asked Hadhrat Ali ﷺ. Qadhi Shurayh replied, "Hadhrat Hasan ﷺ." Hadhrat Ali ﷺ then said, "He is the grandson of Rasulullah ﷺ. Rasulullah ﷺ said regarding them that they are the leaders of the youth in *Jannah*."
Qadhi Shurayh replied, "The virtues of Hadhrat Hasan ﷺ are in its place, but because he is presenting testimony on behalf of his father, his testimony is not acceptable. The ruling is that the testimony of a son on behalf of his father is unacceptable. Therefore, I am requesting you to bring forth another witness." (Hadhrat Ali ﷺ thought that a son could stand as a witness for his father.)
However, he could not furnish any other witnesses and the *qadhi* subsequently passed judgment in favour of the Jew. Hadhrat Ali ﷺ happily accepted the court's ruling and did not display any rancour

towards the *Qadhi*. When the Jew saw that the decision had been passed in his favour, despite the claimant being the Ameer-ul-Mu'mineen and the witness being the grandson of Rasulullah ﷺ, the truth of Islam entered his heart and he immediately recited the *Shahaadatain* and entered the fold of Islam.

He then confessed that the armour did indeed belong to Hadhrat Ali رضي الله عنه and returned it to him, who subsequently gifted it over to the Jew and also presented him with a horse. This Jew remained with Hadhrat Ali رضي الله عنه until he was martyred in the Battle of Siffeen.

Why is كرم الله وجهه – *karramallahu wajhahu* (may Allah honour his face) mentioned for Hadhrat Ali رضي الله عنه

The reason why كرم الله وجهه is mentioned for Hadhrat Ali رضي الله عنه is perhaps because he never committed any shirk. Allah Ta`ala protected his noble countenance from prostrating before any idols by accepting him as a Muslim even before he became *baaligh* (mature).

Another possible reason may be that in the Battle of Siffeen, some people were not pleased with his stance and began rebuking him by saying, "May Allah Ta`ala blacken his face." To oppose this deed, we say كرم الله وجهه (May Allah Ta`ala honour his face).

The *du`aa* of Nabi ﷺ for Hadhrat Mu`aawiyah رضي الله عنه

Someone mentioned to Hadhrat رحمة الله عليه that there are people who denigrate and degrade the personality of Hadhrat Mu`aawiyah رضي الله عنه. Hence, Hadhrat رحمة الله عليه gave the following reply:

"The *du`aa* of Nabi ﷺ is accepted and it is recorded in Mishkaat Shareef that Nabi ﷺ made the following *du`aa* for him: اللهم اجعله هاديا مهديا (O Allah, make him rightly guided and guide others through him). When this is the *du`aa* of Nabi ﷺ for Hadhrat Mu`aawiyah رضي الله عنه, how can we on the strength of doubtful *riwayaat* have the courage to make any judgment against him? Upon the request of Humayu, the Mogul king, Allamah Ibn Hajar Makki رحمة الله عليه wrote a book in praise

of Hadhrat Mu`aawiyah ﵁ which has been translated in Lucknow. The name of the book is *Tat-heer-ul-Jinaan wal-Lisaan `an Mathaalibi Mu`aawiyah bin Abi Sufyaan*﵁."

Yazeed was pious when he was appointed as the heir to the *khilaafat*

At the time when Hadhrat Mu`aawiyah ﵁ appointed Yazeed as the successor to the *khilaafat*, he was a pious and good person. Thereafter, his condition and disposition changed for the worse. (Fataawa Rasheediyah) It is mentioned in Roudhat-us-Safa that when Hadhrat Mu`aawiyah ﵁ was in the throes of death, Yazeed had gone out hunting. When Hadhrat Mu`aawiyah ﵁ learnt of this, he wept and regretfully said, "Yazeed's condition is deteriorating from now. I have made him the heir to the *khilaafat* thinking that he was a pious person."

Appointing one's son as the heir to the throne is the way of Qaysar and Kisra

When Hadhrat Mu`aawiyah ﵁ appointed Yazeed as the successor to the *khilaafat* and the people began taking *bay`at* at his hands, Hadhrat Mu`aawiyah ﵁ wrote to Marwaan, the governor of Madinah at that time, to instruct the people to take *bay*`at at his hands as well. Marwaan, whilst delivering the sermon, said to the people, "Ameer-ul-Mu'mineen, Hadhrat Mu`aawiyah ﵁ has appointed Yazeed as his successor. Take *bay`at* at his hands. This is in emulation of Hadhrat Abu Bakr ﵁ who appointed Hadhrat Umar ﵁ as his successor." Hadhrat Abdur Rahman bin Abi Bakr ﵁ stood up and said, "This is not in emulation of Hadhrat Abu Bakr ﵁ and Umar﵁, rather it is in emulation of Qaysar and Kisra. Hadhrat Abu Bakr ﵁ also had a son, but he did not appoint him as his successor."

On one occasion, Hadhrat Mu`aawiyah ﵁ came to Madinah Munawwarah and informed Hadhrat Abdullah bin Zubair ﵁ of his decision to appoint Yazeed as his successor. Hadhrat Abdullah ﵁ replied, "If it is that you are resigning from your post as the

khaleefah then with pleasure, hand in your resignation. Those who are not worthy cannot come here to Madinah and those who are worthy cannot be removed from their post. I am not a person to create ill feelings and hypocrisy among the Muslims.” Saying this he got up and departed.

Hadhrat Mu`aawiyah رضي الله عنه finds out *masaa’il* from Hadhrat Ali رضي الله عنه

Despite the differences between Hadhrat Ali رضي الله عنه and Hadhrat Mu`aawiyah رضي الله عنه, at the time when they were locked in battle, if Hadhrat Mu`aawiyah رضي الله عنه needed to ask a *mas’alah*, he would send someone to enquire about it from Hadhrat Ali رضي الله عنه. He never felt belittled in asking the opposition and neither did Hadhrat Ali رضي الله عنه feel that he should not give the answer to his opponent.

Salaah is better there, but the food is better here!

A certain Sahaabi participated in these battles (between Hadhrat Ali رضي الله عنه and Hadhrat Mu`aawiyah رضي الله عنه). He fought on behalf of Hadhrat Ali رضي الله عنه and also performed his *Salaah* behind him. However, at mealtimes he would go over to the *dastarkhan* of Hadhrat Mu`aawiyah رضي الله عنه and partake of meals prepared there. It was not that he broke off all ties with him because of a difference between them. Hadhrat Mu`aawiyah رضي الله عنه was aware of this, but he did not prevent him nor chide him for partaking of the meals at his *dastarkhan*. Somebody then asked him, “Why is it that you eat here, but perform your *Salaah* over there?” He replied, “The *Salaah* is better over there whilst the food is better over here.”

Hadhrat `Aaishah رضي الله عنها and Hadhrat Ibn Umar رضي الله عنه reject taking *bay`at* to Yazeed

Once, an amount of 80 000 was sent to Hadhrat `Aaishah رضي الله عنها which she accepted. Thereafter, when she was told to take *bay`at* at the hands of Yazeed, she immediately returned the said amount.

Similarly, a large sum was also sent to Ibn Umar ﷺ who returned it saying, “Ibn Umar may have aged, but his Imaan hasn’t aged.”

Three curses of Hadhrat Sa`d bin Abi Waqqaas ﷺ

When Hadhrat Sa`d bin Abi Waqqaas ﷺ was appointed as the governor of Kufa, someone complained to Hadhrat Umar ﷺ that he had appointed such a person who did not even know how to perform his *Salaah* correctly. Hadhrat Umar ﷺ investigated the issue and summoned Hadhrat Sa`d bin Abi Waqqaas ﷺ requesting him to perform the *Salaah* in his presence. Hadhrat Umar ﷺ observed his *Salaah* and endorsed it saying, “I was sure that there was no flaw in your *Salaah*. This is exactly how Rasulullah ﷺ used to perform his *Salaah*.”

Hadhrat Sa`d bin Abi Waqqaas ﷺ then said, “I do not think that there would have been anyone worse than me if I did not know how to perform *Salaah* correctly, for I have learnt it directly from Rasulullah ﷺ. How is it then that I would not know how to perform *Salaah*?”

Thereafter, Hadhrat Sa`d bin Abi Waqqaas ﷺ cursed this person in the following words, “O Allah! If the person who has laid these complaints against me is a liar then lengthen his life, make him blind, and engage him in *fitnah*.” Thus, it transpired that this person lived for a very long time, became blind and the moment he heard the footsteps of a woman, he would follow her with the intention of committing evil. If anyone asked him who he was, he would reply, “I am the one who was cursed by Hadhrat Sa`d bin Abi Waqqaas ﷺ.”

One third is a lot!

When Hadhrat Sa`d bin Abi Waqqaas ﷺ went for *Hajj* with Rasulullah ﷺ, he fell severely ill and thought that he was on the throes of death. He asked Rasulullah ﷺ, “I have only one daughter who is my only heir. Besides her, I have no one else. Can I bequeath all my wealth (to be spent in the path of Allah Ta`ala)?” Rasulullah ﷺ replied, “No.” Hadhrat Sa`d ﷺ then asked, “Can I then bequeath half my wealth?” Rasulullah ﷺ replied, “No.” Hadhrat Sa`d ﷺ asked

once more, "Can I then bequeath one third of my wealth?" Rasulullah ﷺ replied, "Okay, but one third is also a lot"
Thereafter Rasulullah ﷺ said to him, "Perhaps Allah Ta`ala will bless you with a long life and through you, an entire nation will gain benefit and an entire nation will be harmed." The benefit was that Iran was conquered at his hands and the harm was that which afflicted the fire worshippers.

The whip of Hadhrat Umar ؓ

Once, during the *khilaafat* of Hadhrat Umar ؓ, a girl was walking on the street when a gust of wind blew her dress, exposing her calves. With his whip in his hand, Hadhrat Umar ؓ rebuked her saying, "Why are you not careful whilst walking?" Hadhrat Sa`d bin Abi Waqqaas ؓ was nearby when this incident occurred. He immediately spoke out saying, "This is no fault of the girl. She left her home covered in full *hijab*; the wind is not in her control. I am going to invoke the curse of Allah Ta`ala upon you." Hadhrat Umar ؓ instantly caught hold of his mouth, placed the whip in his hand, and said to him, "Whip me if you wish, but don't curse me."

One can also be suspended for no offense

When Hadhrat Umar ؓ removed Hadhrat Sa`d ؓ from the post of governorship, he sent Muhammad bin Maslamah ؓ to Kufa to inform the people of his decision. Muhammad bought a bundle of grass and burnt it outside Hadhrat Sa`d's ؓ home. (This was a method to gather the people in that era.) When the flames raised high and the people gathered around, Muhammad bin Maslamah ؓ announced that Hadhrat Sa`d ؓ was relieved of his post. Hadhrat Sa`d ؓ was present when this announcement was made, yet he did not invoke a curse upon anyone. This was because Muhammad bin Maslamah ؓ was acting on the instruction of the Ameer-ul-Mu'mineen. Muhammad ؓ also announced that this was not on account of any fault of Hadhrat Sa`d ؓ and all the allegations that

were made against him were false. It is for some other reason that he was being removed from office.
We understand from this that a person can be removed from his position even if he is not at fault.

The body of the father of Hadhrat Jaabir ﷺ

Hadhrat Mu`aawiyah ﷺ once intended to dig a canal during his *khilaafat*. Hence, he announced that all those graves that come in the way of the canal should be exhumed and buried elsewhere. Hadhrat Jaabir ﷺ dug up the grave of his father and found the body was so fresh, as though it was buried the previous day, whereas he had passed away fifty years ago.

The incident of Hadhrat Safeenah ﷺ

A certain Sahaabi was famously known as Hadhrat Safeenah ﷺ, although this was not his actual name**.** Once, whilst on a journey, one of his companions placed a sheet over him. Thereafter another person placed his sheet over him as well, followed by a third person. When Rasulullah ﷺ saw him, he said, “They have made you into a *safeenah* (boat).” It was from then onwards that he became famously known as Hadhrat Safeenah.
It is narrated in Abu Dawood Shareef that once the Muslims were engaged in *Jihaad* in a certain area when Hadhrat Safeenah ﷺ was captured by the *kuffaar* (disbelievers). They tied him up and kept him as a captive. Somehow, he managed to free himself and escaped from them. As he was running away, he came across a lion strolling around in the jungle. He was not overcome with fear and did not even attempt to flee. Instead, he stood up straight and addressed the lion saying, “Do you know who I am? I am the slave of Hadhrat Muhammad ﷺ and I am searching for the Muslim army.” When the lion heard this, it wagged its tail, nodded its head, and placed it on its feet. It then started moving in a certain direction and Hadhrat Safeenah ﷺ followed it until it reached the place where the Muslim

army had encamped. It then wagged its tail and returned to the jungle.

What we need to understand here is that Hadhrat Safeenah ﷺ expressed to the lion his connection with Rasulullah ﷺ. If we also strengthen our connection with Rasulullah ﷺ, we will acquire the same benefit.

Sacrifices of Hadhrat Khalid bin Waleed ﷺ

Once, Hadhrat Khalid bin Waleed ﷺ had besieged a fort whilst in a state of extreme hunger. The army had nothing to eat. The fort was secured from the inside and there was no way of forcefully entering it either. During a discussion with his servant, he mentioned to him that three days had passed without him having had anything to eat. His servant was surprised at this and mentioned to Hadhrat Khalid ﷺ that he prepared a loaf of bread daily and kept it for him. "Where do you keep it?" he asked.

Just as they were speaking, a dog entered the tent, took the loaf of bread, and ran away. Seeing this, he said, "This is the culprit." The dog then entered the fort from one corner via a hole constructed for drainage purposes. The dog used the hole in the wall to enter and leave the fort. Hadhrat Khalid bin Waleed ﷺ now discovered a route of entering the fort. Immediately he began striking at it and in a short while, he managed to enter the fort and conquer it. In the mean time, he totally forgot about his hunger and whatever he found, he took control over it.

Hadhrat Khalid bin Waleed ﷺ catches hold of the horse's tail

Once whilst he was in *jihaad*, Hadhrat Khalid bin Waleed ﷺ caught hold of a disbeliever. He had pinned him down to the ground and was about to kill him when another disbeliever, mounted on a horse, saw this spectacle and decided to help his colleague. As he drew closer, Hadhrat Khalid bin Waleed ﷺ stared at him and the disbeliever recognised that this was no ordinary Muslim; this was

Hadhrat Khalid bin Waleed ﷺ. He turned his horse around and began fleeing from the battlefield. Hadhrat Khalid bin Waleed ﷺ caught hold of the horse's tail with one hand and with the other hand killed the disbeliever that was lying on the ground. The disbeliever dismounted from the horse and started running for his life. Hadhrat Khalid ﷺ mounted the same horse and gave chase. He eventually caught him and killed him as well.

We will meet at the Houdh-e-Kouthar

On another occasion, Hadhrat Khalid bin Waleed ﷺ took an army of 100 soldiers to fight a king who had a battalion of two million people. When these hundred soldiers reached the camp of the enemy, Hadhrat Khalid spoke very boldly and on witnessing the courage of Hadhrat Khalid, the king became very angry with them. Hadhrat Khalid ﷺ immediately drew his sword and warned his companions, "Do not look at each other. We will meet at the Houdh-e-Kouthar. Saying this, they all drew out their swords as well. The king was terrified when he saw their spirit and courage. Feeling embarrassed, he said, "I was only joking with you."

Hadhrat Khalid bin Waleed ﷺ used to say, "It was always my wish to be martyred in the path of Allah Ta`ala. If in any battle I saw a chance to gain martyrdom, I would dive in that direction hoping to be killed. Unfortunately, I was not blessed with it." Eventually at the time of his death, he cried with grief saying, "Today I am dying on my bed like an old woman. My desire for martyrdom was not fulfilled."

The *Jihaad* of Hadhrat Zuraarah ﷺ

Hadhrat Zuraarah ﷺ was once engaged in *jihaad* from morning until noon. He fought to such an extent that his horse got tired and he feared that it would not be able to continue. Thus, he caught hold of its mane and shook it saying, "If you betray me today, on the Day of *Qiyaamah* I will complain to Nabi ﷺ about you." Hearing this, tears

started rolling down its eyes. It neighed and launched such an attack, which finished off the enemy.

Jizyah cancelled because of Islam

Once, a governor wrote a letter to Umar bin Abdul Azeez رحمة الله عليه stating that the *zimmis* (non-Muslim subjects living in a Muslim land) have learnt that if they come into the fold of Islam, they will be absolved of paying the *jizyah* (a kind of protection tax that is levied upon the non-Muslims). Consequently, there was no money coming into the treasury resulting in the coffers running dry. He requested Hadhrat Umar bin Abdul Azeez رحمة الله عليه to pass a law explaining that a person will not be absolved of paying the *jizyah* even if he entered into the fold of Islam.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه gave the following reply, "Hadhrat Muhammad ﷺ was sent as a guide to mankind, not as a person who will accumulate wealth. Don't worry about the coffers running dry. Rejoice over the fact that the purpose for which Rasulullah ﷺ was sent is being fulfilled. What more do you want?"

The incident of Aswad `Anasi

We have read in the annals of history that the armies of the Muslims were always lesser in number and they also possessed fewer weapons compared to the large armies of the *kuffaar* who were always more intensely armed. However, in every battle we find that the Muslims were advancing whilst the *kuffaar* would always be retreating. What is the reason for this?

The answer to this is that a Muslim's intention, when he goes out to the battlefield, is that he must sacrifice his life in the path of Allah Ta`ala. Seeking the pleasure of Allah Ta`ala is always the goal of a Muslim. Therefore, a Muslim is continuously advancing in battle hoping to achieve his purpose. Conversely, a *kaafir* is always retreating because he is hoping to save his life. Due to this outlook, the *kaafir's* goal is behind him, hence he is always moving

backwards whilst the goal of a Muslim is ahead of him. Therefore he is always moving forward into the thick of the battle.

Aswad `Anasi was a person who claimed prophethood in the very lifetime of Rasulullah ﷺ. Nabi ﷺ appointed a Sahaabi by the name of Fayrooz Dailami رضي الله عنه to kill him. Aswad lived in a well-guarded fort protected by a large army. Hadhrat Fayrooz dug a tunnel under the foundation of the fort and entered the fort through it. Without any equipment and machinery, one can only imagine the difficulty he must have endured in digging the tunnel! When he entered the fort, he first met the wife of Aswad who expressed her displeasure with her husband. At that moment, the entire army was stationed on the upper floor. Hence, he sealed off all access to Aswad's chamber. Fayrooz then entered Aswad's quarters and assassinated him. After striking him, Aswad began bleating like a slaughtered cow. When the troops heard his groans, they tried to come to his assistance, but found that the doors were all bolted. Thus, they enquired what the matter was, to which Aswad's wife replied, "Your prophet is receiving revelation."

When Rasulullah ﷺ was informed through *wahi* that Aswad was killed, he said, "فاز فيروز (Fayrooz was successful in his mission)."

If we do not act with courage, we will not attain anything.

Incidents of the pious predecessors

An interesting incident regarding Imaam Abu Hanifah رحمة الله عليه

Imaam Abu Hanifah once said, “Never was anyone successful in deceiving me except on one occasion. I was walking along when an old woman was standing near the door of her house. A small bag was lying on the road, and as I passed by, the old woman said, ‘Uh Uh,’ gesturing with her head. I understood that she was dumb and I thought she wanted me to pick up her bag. When I picked it up to give it to her, she immediately spoke, ‘This is a *luqtah* (a lost item). Now find the owner and give it to him.’ I said, ‘May Allah Ta`ala guide you, old woman.’” (Al-Ashbaah wan-Nazaa’ir)

The opinion of the author of Al-Qamoos regarding Imaam Abu Hanifah رحمة الله عليه

Someone once wrote a letter to the author of Al-Qamoos stating, “You wrote a book against Imaam Abu Hanifah.” In reply, he said, “This is incorrect. If you have a copy of it, tear it up and burn it. I did not write anything against Imaam Abu Hanifah رحمة الله عليه.” Thereafter, he wrote a separate book on the virtues and merits of Imaam Abu Hanifah رحمة الله عليه. He also stated, therein, the beliefs and opinions he entertained regarding Imaam Abu Hanifah رحمة الله عليه.

Answers to the questions of a *mukhannath* (effeminate)

An effeminate once asked Imaam Abu Hanifah رحمة الله عليه, in the presence of the *khaleefah*, “What is the population of the entire world?” Imaam Sahib رحمة الله عليه replied, “Equal to the number of stars in the sky. If you do not believe me, count them.”

He then asked, “And where is the centre of the earth?” Imaam Sahib رحمة الله عليه replied, “Where you are sitting, and if you are not convinced, measure it.”
He further asked, “Are there more four legged creatures or two legged creatures?” Imaam Sahib رحمة الله عليه replied, “Four legged are more, and if you are still in doubt, count them and see for yourself.”
Then he asked, “Are males more or females more?” to which Imaam Sahib رحمة الله عليه replied, “First explain, in which group you fall into?” At this statement, he regretted why he even spoke and remained silent!

The testimony of Hadhrat Imaam Maalik رحمة الله عليه

Once, on the occasion of *Hajj*, Imaam Maalik رحمة الله عليه met Imaam Abu Hanifah رحمة الله عليه. When Imaam Maalik رحمة الله عليه returned to Madinah Tayyibah, his students enquired, “What is your opinion regarding Imaam Abu Hanifah رحمة الله عليه?”
Imaam Maalik رحمة الله عليه replied, “He is such a person that if he declares this pillar is made of gold, he will furnish such proofs to substantiate his claim, for which you will have no answer. You will not be able to break his proofs.”

Respect for a sweeper

Imaam Abu Hanifah رحمة الله عليه once asked a street sweeper, “When does a dog reach puberty?” He replied, “When it lifts up its leg and urinates.” Thereafter, whenever Imaam Sahib رحمة الله عليه saw the sweeper, he would stand up out of respect for him.

Imaam Abu Hanifah رحمة الله عليه is imprisoned by the *khaleefah*

The king of that time, Khaleefah Mansoor had imprisoned Imaam Sahib رحمة الله عليه and ordered that he be lashed ten times daily. The

reason for imprisoning him was that whenever the king enforced a law, the general masses would approach Imaam Sahib رحمة الله عليه and enquire if the law was conforming to the *Shari`ah* or not. If it was conforming to the *Shari`ah*, they would practise on it. Otherwise, they would reject it. The king had appointed a police inspector to punish those who opposed his laws. Hence, the police punished those who opposed the royal decree. Once, the inspector came to Imaam Sahib رحمة الله عليه and asked, "Hadhrat, will my *toubah* (repentance) be accepted?" Imaam Sahib رحمة الله عليه responded, "Make a firm resolution that in future you will never do such a thing again. Allah Ta`ala will forgive you." Thereafter, he repented for his actions.

After some time, the king issued another law. He called his inspector and said, "We have issued a certain law. So prepare for your task (i.e. whoever opposes it, punish him)." The inspector said, "I will give you an answer tomorrow." That evening he came to Imaam Sahib رحمة الله عليه and asked him that since the king had given him such a command, what should he do? Imaam Sahib رحمة الله عليه told him, "This is the time of your test, to determine whether your *toubah* was true or not." Hearing this he said, "Well, I will not go ahead with this command." Hence, in the morning he went to the king and rejected his command saying, "I am not prepared to do this work." The king instructed his advisors to investigate who had changed his mind. They discovered that he went to Imaam Sahib رحمة الله عليه for advice.

Hearing this, the king said, "Okay! We will appoint Imaam Abu Hanifah رحمة الله عليه as the judge of the kingdom and through him, will we introduce our laws and regulations." Hence, he appointed Imaam Sahib as the royal judge, but Hadhrat Imaam Abu Hanifah رحمة الله عليه declined the offer saying, "I am not worthy of such a lofty post." The king replied, "You are speaking lies. You are worthy of it." Imaam Sahib رحمة الله عليه said, "If I am speaking lies, then my claim is true because a liar is not worthy (of this post)." The king persisted and

insisted, but Imaam Sahib رحمة الله عليه remained firm. Eventually, when Imaam Sahib رحمة الله عليه did not accept, the king had him imprisoned and lashed him daily.

Daily, one thousand students would visit him in jail to learn their lessons. When the king learnt of this, he became extremely perturbed thinking that Imaam Sahib رحمة الله عليه may revolt against him. Therefore, he decided to poison Imaam Sahib رحمة الله عليه. When the utensil containing the poison was brought before him, he realised what it was through *kashf* (divine inspiration) and refused to drink it. However, he was forcefully made to drink it. Immediately after drinking it, he fell into *sajdah* and in this very condition, he passed away.

The fruits of being patient

Once a person came to the house of Imaam Abu Hanifah رحمة الله عليه and sarcastically said to him, "I want to marry your mother." Imaam Sahib رحمة الله عليه replied, "See, brother! My mother is intelligent and she is of old age. No one has the right to force her. I will put forth your proposal and if she agrees, I will perform the *nikaah* myself." Imaam Sahib رحمة الله عليه went inside and when he returned, he found the person lying dead on the ground. Later on, he learnt that a sword from the unseen had killed him. On this occasion Imaam Sahib رحمة الله عليه mentioned, "My *sabr* had killed him."

The two mules of a Shia

In the time of Imaam Abu Hanifah, a Shia reared two mules and named one Abu Bakr and the other Umar. One day someone informed Imaam Sahib رحمة الله عليه that one of the mules kicked the Shia so hard that his skull cracked. Imaam Sahib رحمة الله عليه responded, "Make some enquiries. I'm sure the mule named Umar must have

kicked him." After some investigations, it was found that the one whose name was Umar, had indeed kicked him.

Clothing of Hadhrat Imaam Maalik رحمة الله عليه

Imaam Maalik رحمة الله عليه used to wear very expensive clothing which was always clean and tidy. It was his habit not to narrate any *Hadeeth* on the road. Rather, he would sit in his place, designated for teaching *Hadeeth*, and explain the *Ahaadeeth*. He would also comb his hair and apply *`itr* (non alcoholic perfume). This was all done out of respect for the *Hadeeth* of Nabi ﷺ. Once, he sat down to teach and something stung him on his back. Out of respect for the *Hadeeth Shareef* which he was teaching, he remained sitting just as he was without moving an inch. Yes, his face changed colour. Some of the students understood that perhaps some poisonous insect must have stung him. When the lesson was over, they asked him what had happened and they learnt that a scorpion had stung him sixteen times. Despite this, out of respect for the *Hadeeth*, he did not make a move. He was not concerned about his own welfare but the due respect to be shown for the *Hadeeth Shareef*.

Laith bin Sa`d once sent a letter objecting to Imaam Maalik رحمة الله عليه regarding his good clothing etc. Imaam Maalik رحمة الله عليه replied:

"نفعل ونستغفر (We do this, but also make *istighfaar* [seek forgiveness])."

He did not regard what he was doing as something correct. He then added, "Please do not deprive us of your advice in the future as well."

A strange incident regarding the relationship between Imaam Ahmad رحمة الله عليه and Imaam Shaafi`ee رحمة الله عليه

Previously, the *ta`alluqaat* (relationship) between the teacher and student was quite unique. Nowadays, such relationship no longer exists. Imaam Ahmad bin Hambal رحمة الله عليه was the student of Imaam Shaafi`ee رحمة الله عليه. Once, Imaam Shaafi`ee رحمة الله عليه saw Nabi ﷺ in his

dream and Nabi ﷺ told him to inform Imaam Ahmad رحمة الله عليه that some trials will befall him regarding the *mas'alah* of Khalq-ul-Qur'aan. When he got up from the dream, he sent his special student, Muzani, to inform Imaam Ahmad رحمة الله عليه of the dream.

When Muzani returned, Imaam Shaafi`ee رحمة الله عليه asked, "Did he give you anything? I am asking you this because to give something to the one who brings good news is proven from the *Hadeeth*?"

When Hadhrat Ka`b bin Maalik رضي الله عنه was given glad tidings of his *toubah* being accepted (for remaining behind from the battle of Tabuk without an excuse), he removed the clothing from his body and presented it to the bearer of good news. He then borrowed clothing from someone else and went to meet Nabi ﷺ because at that time he did not have any other clothes besides the clothing on his body.

Muzani رحمة الله عليه replied, "Yes, he gave me his *kurta* and he requests you to make *du`aa* that he remains firm." Imaam Shaafi`ee رحمة الله عليه then said, "I cannot ask you to give me the *kurta*. However, I request this much from you that you soak the *kurta*, squeeze out the water and give it (the water) to me." Muzani رحمة الله عليه then washed the *kurta*, squeezed out the water and gave it Imaam Shaafi`ee رحمة الله عليه who drank from it and also applied some onto his body.

The daughter of Imaam Shaafi'ee رحمة الله عليه complaining about Imaam Ahmad bin Hambal رحمة الله عليه

Once, Imaam Ahmad bin Hambal رحمة الله عليه went to the house of his *Ustaaz*, Imaam Shaafi`ee رحمة الله عليه. Imaam Shaafi`ee رحمة الله عليه told his daughter that today a very great *Imaam* was coming and she should receive him well. Accordingly, she prepared for him. The next morning she complained to her father, Imaam Shaafi`ee رحمة الله عليه saying, "You said that he is a very great *Imaam*. I found three things

in him which are not correct. Firstly, he ate a lot of food, whereas pious people eat very little. Secondly, he didn't perform *Tahajjud Salaah* and thirdly, he performed the *Fajr Salaah* without making *wudhu*."

Imaam Shaafi`ee رحمة الله عليه scolded his daughter, but also questioned Imaam Ahmad رحمة الله عليه about it in private. Imaam Ahmad رحمة الله عليه replied, "The reason for me eating so much was that the food was purely *halaal*. I saw such *noor* and *barakah* on the *dastarkhan* which I haven't seen anywhere else before. Hence, I thought to myself that the more food I eat, the more *noor* and *barakah* I will receive. The reason for not performing *Tahajjud* was that for the entire night I was reflecting over some verses of the Qur'aan and thus extracted seventeen *masaa'il*. *Tahajjud* is an *ibaadat*, the benefit of which is restricted to myself; whereas *masaa'il* are such that whoever practises on it, I will also get the reward and no decrease will come in that person's reward. It is as though its benefit is *muta`addi* (unrestricted) whilst the benefit of *Tahajjud* is not *muta`addi* (confined). Therefore, I didn't perform *Tahajjud*."

"I didn't read *Fajr* without *wudhu* because I remained awake the entire night extracting *masaa'il* (and I did not do any action that breaks *wudhu*). Therefore, I performed *Fajr* with the *wudhu* of *Esha*."

Imaam Shaafi`ee رحمة الله عليه attaining a place on the right of the *`Arsh* (throne of Allah Ta`ala)

Someone saw Imaam Shaafi`ee رحمة الله عليه in a dream and asked him, "How did it fare with you?" He replied, "Allah Ta`ala gave me a place on the right side of the *`Arsh* and after seating me on a chair, showered me with genuine pearls."

It is incorrect to gauge a person through his outer appearance

Imaam Shaafi`ee رحمة الله عليه went to a barber at a certain place to cut his hair. (This place was adjacent to Baghdad and was called *Surra Man Ra'aa* which the *khaleefah* had inhabited and turned it into the capital city). Seeing him dressed in old clothes, the barber thought to himself that this person would not be able to pay him. Hence, he refused to cut his hair, as he was accustomed to charging a high fee since he was the barber for the kings and rulers. Why should he then bother about cutting this poor person's hair?

Hadhrat Imaam Shaafi`ee رحمة الله عليه perceived this and being a *mujtahid,* he was extremely intelligent and full of wisdom. He asked his slave, "How much do you have with you?" The slave replied, "10 gold coins." He said, "Give it to the barber!" He then gave it to the barber and continued on his way without cutting his hair. As Imaam Shaafi`ee رحمة الله عليه left his company, he started reciting a few couplets of poetry.[5]

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[5]The couplets recited by Imaam Shaafi`ee رحمة الله عليه are as follows:

علي ثياب لو يباع جميعها بفلس لكان الفلس منهن اكثرا

I have on my body such clothing, which if it had to be sold for a penny,that too will be too much.

وفيهن نفس لو يقاس بمثلها جميع الوري كانت احل واخطرا

But within them is such a soul, which if it had to be weighed with the souls of all mankind, then it will weigh heavier.

وما ضر نصل السيف إخلاق غمده اذا كان غضبا أين وجهته فرى

The corroding of the sword's sheath doesn't affect the sharpness of its blade; if the blade is sharp it cuts through anything

Those who are short sighted and are unaware of realities are always inclined to the apparent grandeur and material strength. They do not understand that reforming the character and purifying the soul is the actual goal. People only judge the apparent, and gauge a person's honour and respect through his beautiful clothing, whereas the reality of the matter is the total opposite. It is clear that Imaam Shaafi`ee رحمة الله عليه was the *mujtahid-e-mutlaq* and the undisputed *Imaam* in his era. Even the

The cause of the death of Imaam Tahaawi رحمة الله عليه

Imaam Tahaawi رحمة الله عليه would dictate his notes to his daughter. One day, whilst dictating, he uttered the word "جامعناهم (We agree with them)." Hearing this, a smile appeared on her face. Her mind went to the word *jimaa`* (which means 'having intercourse with them'). Imaam Sahib رحمة الله عليه noticed this. After dictating for a while he then said, "جامعونا (They agree with us)." Again, a smile appeared on her face. When Imaam Tahaawi رحمة الله عليه noticed this again, he became very distressed and saddened that conditions had turned so bad. What an effect the environment has had on her that just by mentioning these words, her mind is diverting elsewhere. It reached such a point, that due to this distress and shock, he eventually passed away.

A discussion between Imaam Tahaawi and Imaam Muzani

Imaam Tahaawi رحمة الله عليه used to study under his uncle Muzani رحمة الله عليه. One day, whilst discussing a certain *mas'alah*, Muzani رحمة الله عليه got very angry. He took an oath and said to his nephew, "You will never acquire knowledge!" Imaam Tahaawi رحمة الله عليه replied, "I will also not learn by you anymore." By the time Imaam Tahaawi رحمة الله عليه completed his studies, his uncle had already passed away. He used to then say, "If my uncle was alive, he would have had to give a *kaffaarah* (expiation) for his oath."

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khaleefah of the time respected and honoured him. However, the barber saw his clothing and expressed a dislike for him. He didn't realise Imaam Sahib's pure character and qualities and he didn't even know that the kings of the heart, many a times appear in dishevelled clothing. Nabi ﷺ has stated in a *Hadeeth*:

رب أشعث أغبر مدفوع بالأبواب لو أقسم على الله لأبره (There are many a dishevelled person, covered in dust, chased away from the doors of people, yet if they take an oath on the name of Allah Ta`ala, Allah Ta`ala will definitely fulfil it.)

Yazeed bin Haroon رحمة الله عليه dictating *Hadeeth*

Yazeed bin Haroon رحمة الله عليه was a great *Muhaddith*. Once whilst dictating the *Hadeeth Shareef* to his students, he said, "حدثنى عدة (Many people narrated it to me)." Thinking that عدة – *`idatun* referred to a person's name, a student asked in a loud voice, "عدة بن من (*`Idatun* the son of who?)" Whereas, عدة – *`idatun* isn't the name of anyone. What he meant was that many people had narrated this *Hadeeth* to me. Thus, he answered, "ابن فقدتك," implying that your mind is somewhere else and not here.

The generosity of Hadhrat Laith bin Sa`d رحمة الله عليه

The condition of Laith bin Sa`d was such, that his annual income was 80 000 *ashrafis* (gold coins), but *Zakaat* was never compulsory on him, as he would feed 360 poor people daily. When seeing his wealth, that he had an annual income of 80 000 *ashrafis*, we are prepared to follow him, but when it comes to feeding 360 poor people daily, then we are not prepared to emulate him.

Ibn Seena in the library of Imaam Muhammad رحمة الله عليه

Bu Ali Seena once visited the library of Imaam Muhammad رحمة الله عليه and remained there for a week. He studied his books and was greatly impressed. He thereafter read two *rakaats* of *Shukr Salaah* and said, "It is a great favour of Allah Ta`ala that he did not allow the minds of these people towards *mantiq* (logic). It is on account of this that we have gained some recognition. If they only paid attention to this field, nobody would have come to ask us anything nor would we have gained any recognition."

The sneeze of Hadhrat Abdullah bin Mubaarak رحمة الله عليه

Hadhrat Abdullah bin Mubaarak رحمة الله عليه was also a judge. Once, a case regarding the king's wife and a peasant came to his court. After hearing the different arguments, he passed judgment in favour of the farmer. When the king came home, she angrily complained to him saying, "Your *Qadhi*, who is paid by you, issued a verdict against me and in favour of the farmer." Hence, he was summoned to the palace to be punished. All the people gathered to see the judge being executed. Coincidently, Abdullah bin Mubaarak رحمة الله عليه sneezed at that time and said, "*Alhamdulillah*." On hearing this, all the people replied, "*Yarhamukallah*," causing the entire city to echo.
When the king returned home, his wife asked him what the commotion was all about. She was told that the people replied to the sneeze of Abdullah bin Mubaarak. At this she retorted, "See, this is how a leader supposed to be. So many people are making *du`aa* of mercy for him. On the other hand, look at yourself! No one makes *du`aa* of mercy for you."

The daughter of Shah Abdul Ghani Sahib رحمة الله عليه

The daughter of Hadhrat Shah Abdul Ghani Sahib Muhaddith Dehlawi رحمة الله عليه (who is the *Ustaaz* of Hadhrat Gangohi رحمة الله عليه and Hadhrat Nanotwi رحمة الله عليه) lived in Madinah Tayyibah. When I visited Madinah, a person mentioned to me that when Moulana Khaleel Ahmad Sahib رحمة الله عليه came to visit, he sat at this spot and when Moulana Rasheed Ahmad Sahib رحمة الله عليه came, he sat at that spot and listened to the words of their *Ustaaz's* daughter.

Once, an Egyptian *aalim* came to get *ijaazat* (authorisation) from her for teaching Bukhaari Shareef. She asked, "Don't you have a *kitaab* with you? Go! Get a *kitaab*, read a few *Ahaadeeth* and I will give you *ijaazat*." Hence, he brought a *kitaab* and started reading from it.

She began explaining, from behind the *purdah* (screen) saying, "My Hadhrat said this regarding this *Hadeeth*. From here, Imaam Maalik رحمة الله عليه has deduced this and Imaam Shaafi`ee رحمة الله عليه has deduced that. So and so *kitaab* has it like this and so and so *kitaab* has it like that." Thereafter, she gave him *ijaazat*. He had heard her voice without any barrier in between. Mufti Mahdi Hasan رحمة الله عليه also had a *sanad* from the daughter of Hadhrat Shah Abdul Ghani Sahib رحمة الله عليه.

Q: An incident is recorded in Tazkirat-ul-Khaleel that once a woman was reciting Qur'aan in the Haram Shareef and people were gathered around her. Hadhrat Moulana Khaleel Ahmad Sahib رحمة الله عليه passed by that way, but he didn't listen to her recitation.
A: There wasn't a need to listen, therefore he didn't listen. What is your objection?

Q: Can we listen to the recitation in the case of necessity?
A: Yes, at the time of *jihaad*, woman would recite poetry. Out of necessity, they used to listen to it.

A strange incident of Hadhrat Khidhar عليه السلام

There was a pious *aalim* living in a certain town and Hadhrat Khidhar عليه السلام would visit him every Friday. The king of that time came to know of it and said to the *aalim*, "When Hadhrat Khidhar عليه السلام comes to visit you, please inform me about it. I want to meet him." When Hadhrat Khidhar عليه السلام came to visit, the *aalim* told him, "The king desires to meet you. If you permit, I will inform him of your arrival" Hadhrat Khidhar عليه السلام declined the offer. When the king found out later on, he asked, "Why didn't you call me?" The *aalim* presented an excuse and evaded the question. The following *Jumu`ah*, he came again, but the *aalim*, once again, did not inform the king about it. Upon enquiry, he again presented an excuse to the king and evaded the question.
On the third *Jumu`ah* when Hadhrat Khidhar عليه السلام came to meet him, he granted him permission to inform the king of his arrival. The king

met Hadhrat Khidhar عليه السلام and asked, "Mention something unique to me." Hadhrat Khidhar عليه السلام replied, "Such a vast earth and such a huge sky and in it are different kinds of creatures. The sky does not have pillars but in it are planets and stars. If this is not strange then what is?" The king replied, "This is apparent to everyone. Mention something even stranger." He replied, "There was a time when you were a filthy drop of semen. From the back of your father, it came to the womb of your mother. From there you began taking different shapes. You got your nourishment through the blood of *haidh* and eventually you were born. You remained a child for some time where you played and jumped. Then you reached the stage of youth and today you are sitting as a king. This is also so strange."

Again, the king repeated, "This is apparent to everyone. Mention something even more unique?"

He said, "Once, as I was coming out of a town when I saw a person sitting in the corner of an orchard with a basket of grapes. Seeing me he shouted, 'O traveller! Come here.' When I went to him, he weighed some grapes and gave it to me. I asked him the price to which he replied, 'Take it! The law of the king of this place is this that whenever any traveller passes by, I should give him so much (specific amount) of grapes.' When I reached the other end, I saw another person sitting with some sweetmeats. Seeing me he shouted out, 'O traveller! Come here.' I went to him and he also weighed out a specific amount of sweetmeats and gave it to me. I then asked him the price to which he also replied, 'Take it for free. The law of the king of this place is that whenever any traveller passes by, I should give him this amount of sweetmeats.'

I took it and moved on. After 500 years, I happened to pass by that way and noticed there wasn't any orchard or any inhabitants. Rather, there was a huge river flowing there. I asked someone regarding the orchard and the inhabitants, to which he responded, 'We never heard of such a thing. We have always seen and heard of a river running through here.' I moved on from there. After another 500 years had passed, I again happened to pass by that way and this time there

wasn’t even a river there, but a big jungle. I enquired regarding the river but the people mentioned, ‘We haven’t heard of any river. We have always known this place to be a jungle.’ Thereafter I moved on from there. After yet another 500 years, I again passed by that place when I noticed the same orchard; it was the same town and on either side of the orchard was a person sitting there. When I passed by them, one of them called me, weighed a specific amount of grapes, and gave it to me. I asked him the price to which he replied, ‘Go! O servant of Allah! Yesterday I explained to you that this is the law of the king and today you ask me again for the price.’ On the other side, the sweetmeat person gave me sweetmeats and on asking him the price, he gave me the same answer.” Look at it, 1500 years of Hadhrat Khidhar’s عليه السلام life passed by, yet for these people it was a matter of just yesterday.

Respecting the *Sayyids* (descendants of Nabi ﷺ)

Initially, Hadhrat Junaid Baghdadi رحمة الله عليه was the royal wrestler and nobody dared to challenge him. Once, an old man said, “I will challenge him.” People tried to discourage him, but he was adamant. He stepped into the wrestling arena and whispered into the ears of Hadhrat Junaid Baghdadi, “I am a *Sayyid*. I am hungry. I have challenged you to obtain some prize money.”

When the event started, Hadhrat Junaid رحمة الله عليه intentionally fell in such a way that he was at the bottom and the old man was on top. People started shouting and screaming that the old man had dropped the royal wrestler. Thus, he received a large sum for his ‘victory.’ That night Hadhrat Junaid رحمة الله عليه saw Nabi ﷺ in his dream. Nabi ﷺ told him, “You have treated my children well. You underwent disgrace for their sake. In lieu of this, Allah Ta`ala will favour you. He will bestow you with a very high status.”

The world had then seen the position that Allah Ta`ala afforded him thereafter. (We understand from this incident that treating the family of Nabi ﷺ well is very beneficial. It is a ladder to success in both

dunya and *aakhirah*.) May Allah Ta`ala give us the *toufeeq* to fulfil the rights of the family of Nabi ﷺ.

An incident regarding a *mureed* of Hadhrat Junaid Baghdadi رحمة الله عليه

Once, one of the *mureeds* of Hadhrat Junaid Baghdadi رحمة الله عليه went to the Tigris River to have a compulsory bath just before *subh saadiq*. He took out his clothes, left it on the bank, and dived into the water. Only Allah Ta`ala knows which land he reached, after diving in. He remained there for a long time where he would perform *Salaah* and fast during the month of *Ramadhaan*. Then one day, he again came to the river to take *ghusl*. He dived in, and this time when he lifted his head (out of the water), he realised that it was still *subh saadiq* of that first day. The clothes were still lying where he had left them. The time for *Salaah* had not yet completed. When he mentioned this to Hadhrat Junaid رحمة الله عليه he commented, "Sometimes such a stage comes onto the *saalik* (the one treading the path to Allah) that in a short period of time he makes *ibaadat* for many years." He spent so many years in another land, yet it was still *subh saadiq* in Baghdad.

The dirham of Hadhrat Junaid Baghdadi رحمة الله عليه

A person was once going for *Hajj*. En-route, he stopped in Baghdad to meet Hadhrat Junaid Baghdadi رحمة الله عليه. Hadhrat Junaid رحمة الله عليه asked him, "Where are you going?" He replied, "I am going for *Hajj*." Hadhrat Junaid رحمة الله عليه gave him a dirham which he accepted and continued on his journey. On the way however, at every place, his necessities would automatically be arranged. The need never arose for him to spend the dirham. On his return, Hadhrat Junaid رحمة الله عليه inquired, "How did you find the seal of our dirham?" He replied, "I found it extremely useful." Hadhrat Junaid Baghdadi رحمة الله عليه requested him to return the dirham, which he gladly did.

Hadhrat Mirza رحمة الله عليه attaining *fanaa-e-taam* (total annihilation of one's ego)

Hadhrat Mirza Mazhar Jaan-e-Jaana رحمة الله عليه once said, "For 30 years I served three *Mashaayikh*. Thereafter, for another 30 years, I remained engrossed in *mujaahadah* (spiritual exercises). Then only did I obtain *fanaa-e-taam*; to such an extent that when people visited me, I feel as if they have come to my grave. When they made *salaam* or conveyed someone's *salaam* to me, I felt as though they were conveying *salaam* to my grave. Then I think to myself that perhaps, I am still alive."

Guarantee for a house in *Jannah* in exchange of 100000 dirhams

Maalik bin Dinaar رحمة الله عليه was on his way with his slave when they passed by a handsome youngster busy constructing a house. The youngster was giving instructions to the builders that this should be built here and that should be put there etc. He perceived that the youngster was a person with great potential and capability, which unfortunately was being used for obtaining the *dunya*. He said to his servant, "What a good boy he is. My heart's desire is that if only he could be from the youngsters of *Jannah*."

Saying this, they approached the youngster and made *salaam* to which the youngster replied accordingly. When he recognised Maalik bin Dinaar رحمة الله عليه, he stood up out of respect and asked him the reason for his visit. Maalik bin Dinaar asked him, "How many dirhams will you spend on this house?" He replied, "100 000 dirhams." Maalik bin Dinaar رحمة الله عليه then asked, "What do you have to say if you give me this 100 000 dirhams and in exchange, I will stand as a guarantee for a better house in *Jannah*?"

He said, "Give me the night to think about it. Come to me in the morning and I will inform you of my decision." Maalik bin Dinaar رحمة الله عليه gave him respite till the morning and made *du`aa* for him the

entire night. In the morning, he went to the youngster who was waiting for him. On seeing him arriving, the youngster was delighted and said, “I will give you the 100 000 dirhams on condition that you write down for me that which you have promised.” It was written down and the youngster handed over the 100 000 dirhams which were subsequently distributed amongst the poor and destitute.

Barely forty days had passed when Maalik bin Dinaar رحمة الله عليه found the same letter in the *mihraab* of the *Musjid* after completing *Fajr Salaah*. On the reverse side, it was written, “We have given the youngster the house in *Jannah* which you took responsibility for. In fact, he has been given something 70 times better than that.” He was astonished when he read the letter. Immediately he went to the house of the youngster and noticed a black mark on the house, which was a sign of mourning. He heard the sounds of crying coming from inside and was informed that the youngster had passed away the day before. Maalik bin Dinaar رحمة الله عليه then spoke to the person who bathed the youngster’s body and asked him regarding the condition of the youngster. He said, “Before the youngster died, he gave me a letter and bequeathed that it be placed in his *kafan*. According to his bequest, I placed the letter in his *kafan*.”

Maalik bin Dinaar رحمة الله عليه took the letter out of his pocket and showed it to him, asking him if this was the letter by any chance. He said, “By Allah! This is the same letter which I placed in his *kafan*.” Witnessing this scene, another youngster stood up and requested Maalik bin Dinaar رحمة الله عليه to accept 200 000 dirhams from him in exchange for a similar house in *Jannah*, to which he replied, “That is now over. I cannot promise this to you now.”

Hadhrat Ebrahim bin Adham رحمة الله عليه receiving food from the unseen

Once, Ebrahim bin Adham رحمة الله عليه was travelling when nightfall approached. Thus, he decided to sleep in the *Musjid* nearby. On reaching the *Musjid*, he told the *Imaam* that he wished to spend the night there. The *Imaam* thought that perhaps this person would ask him to share his food with him. Hence, he did not grant him permission. Hadhrat Ebrahim bin Adham رحمة الله عليه understood his reluctance and said to him, "I don't need your food. I only want to spend the night here." He then gave him permission and said, "Sleep in this corner."

Food was provided for the *Imaam Sahib* from the unseen. When the food, which consisted of barley bread and *masoor daal*, came he turned in the opposite direction and ate his food. Food was also served to Ebrahim bin Adham رحمة الله عليه from the unseen. When his food, which consisted of chicken the aroma of which was very pleasant, came to him, he placed it in the *sahan* (courtyard) and called out to the *Imaam Sahib*, "Come and partake of the food."

When the *Imaam Sahib* saw the sumptuous meal, he lifted his head to the heaven and said, "O Allah! What relation do You have with this person that you gave me *masoor daal* and barley bread, whilst You give him this chicken dish?" A voice came from the unseen, "Did you see his sacrifice. He left his kingdom and turned to Us. You only left your farm and came here. If you don't like the *daal* and bread, go and look after your farm**.**"

Forgiving the first strike before receiving the second

One morning Ebrahim bin Adham رحمة الله عليه was out on a stroll when he met a police officer who asked him, "In which direction is the city?" Hadhrat Ebrahim رحمة الله عليه pointed towards the graveyard and said, "That way."

The police officer went in that direction, but got very angry and thought that Hadhrat Ebrahim bin Adham رحمة الله عليه was making a mockery of him. Therefore, he came back and beat him up. After some time when both of them entered the town, on seeing Ebrahim bin Adham, the people began honouring and respecting him. Seeing this, the police officer asked someone, "Who is this? I gave him a severe beating just now." He was informed that this is a very great saint. Hearing this, he came to Hadhrat Ebrahim bin Adham رحمة الله عليه and begged for forgiveness.

Hadhrat Ebrahim bin Adham رحمة الله عليه replied, "When you lifted the second shoe to hit me, I already forgave you for the first shot."
These people were such that they would cry and beg for the forgiveness and *hidaayat* (guidance) of those who hurt them.

Hadhrat Ebrahim bin Adham's رحمة الله عليه answer to his minister

Ebrahim bin Adham رحمة الله عليه was once sitting on the bank of a river and sewing his torn clothes when a person, who was his minister previously, came to see him. He was the present king. He stood by Ebrahim bin Adham رحمة الله عليه for a while and then said, "Do you get enjoyment in this, whereas if you remained the king, you would have had so much of comfort, peace, and luxuries. Now you have to go to the extent of sewing your own clothes."

On hearing this, Ebrahim bin Adham رحمة الله عليه threw his needle into the river and said to the minister, "You are now the king. Please request for my needle."
The king replied, "My authority is over humans and not over animals. How can I ask for it?" Thereafter, Ebrahim bin Adham رحمة الله عليه called out, "O fish of the river! Bring forth all the needles." On this call, countless fish appeared with golden needles in their mouths.

He said, "I don't want these. Bring me my iron needle." One fish appeared and brought him his iron needle. Hadhrat Ebrahim bin Adham رحمة الله عليه then addressed the king, "Now you tell me, was that kingship better or is this kingship better?"

Sacrificing a girl to save the entire town

Ibn Batuta has written in his travelogue that once their ship ran aground and with great difficulty, they reached land. Whilst thinking to himself whether Islam could have reached a place like this, he noticed the people all performing *Salaah.* These people were Allah fearing and adhered strictly to the *Sunnah*. He was astonished as to how Islam had reached such a distant place.

Hence, he asked someone who replied, "A ship was once stranded on this island in the same manner that your ship has run aground. Those on-board disembarked and one specific person took up residence at the shop of a washer man. He worked the whole day and at night would come and sleep here. Until that time, no Muslims ever came here. One day, a huge crowd gathered by the washer man, as though there was a festival taking place. The washer man and washerwoman were both very grieved. He asked them what had happened, but the man tried to avoid the question. When the Muslim persisted, the old man replied, 'A 'calamity' strikes us every year and on a specific date, a sacrifice has to be offered to be saved from the 'calamity'. A virgin girl is adorned with jewellery and offered as a sacrifice. The girl is taken and seated in the temple located on the banks of the river. The 'calamity' takes this offering and goes away and thus the entire town remains safe from it. If the sacrifice isn't given, the whole town is afflicted. Sicknesses, misfortunes, difficulties, and disasters will come our way. Today is the specified date and it is now my daughter's turn to be offered as the sacrifice. I can't refuse to make the offering as it is the only way to save the whole town.'

This person suggested, 'When all the people are gone, instead of putting the girl there, allow me to go in her place.' The washer man

was hesitant but the man persisted and eventually, he accepted the proposal. When everyone had left, the washer man brought his daughter back and seated the other person there. In the morning, he went to the temple and peeped inside. He found the person to be alive and healthy. Thus, he asked, 'What happened?' The Muslim narrated, 'I saw a ship approaching and there was music on-board. I thought to myself that this must be the 'calamity.' Hence, I stood up and started calling out the *Azaan*: *Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar, Ash-hadu Allah Ilaaha Illallaah Ash-hadu Allah Ilaaha Illallaah*. I only reached this point when all of a sudden, the ship stopped where it was. It didn't come any further. When I said: *Ash-hadu anna Muhammad-ar-Rasulullah, Ash-hadu anna Muhammad-ar-Rasulullah*, the music stopped. Then I said: *Hayya `alas Salaah, Hayya `alas Salaah, Hayya `alal Falaah, Hayya `alal Falaah, Allahu Akbar Allahu Akbar, Laa Ilaaha Illallaah*. Hearing this, the ship turned around and went away.'

The people took him to the king and he narrated the entire incident to him. The king asked him who he was and he replied that he was a Muslim. He explained to the king what Islam is and the king asked him to stay on for one more year. 'You will be sent there (to the temple) the following year as well,' said the king. Hence, he remained there for the entire year. As the year drew to its completion, in front of everyone, the king adorned him with jewellery and made him sit in the temple. The ship came once again that night adorned with the same lights and music. Again, he started calling out the *Azaan*. When he reached *Ash-hadu anna Muhammad-ar-Rasulullah*, the ship retreated. He then completed the remaining words of the *Azaan*.

The next morning he reported to the king what had transpired. The king requested him to stay for yet another year to which he obliged. When the ship came the following year, he just said *Allahu Akbar* once and the ship went away. Hearing this, all those present accepted Islam."

This incident is mentioned in the travelogue of Ibn Batuta.

An incident regarding the daughter of Muhyid-Deen Ibn-ul-Arabi رحمة الله عليه

Once, while the wife of Shaikh Muhyid-Deen Ibn-ul-Arabi was pregnant, she sneezed. From within her stomach, the foetus replied to the sneeze saying, "*Yarhamukillah*." Those present heard it and were astonished and she fell unconscious. Before she gave birth, her husband, Ibn-ul-Arabi went for *Hajj* alone. After some time a daughter was born. Coincidentally, a caravan was coming to Makkah Mu`azzamah. Ibn-ul-Arabi sent a message to his wife saying, "You should also join the caravan and come here."

Hence, she joined the caravan and headed for Makkah Mu`azzamah. When he received the news of the caravan arriving, he came out of Makkah Mu`azzamah to receive them. As he came close to the camel of his wife, his daughter started shouting out loudly, "Father! Father!" and jumped into his lap. This was despite him not seeing her previously nor did she see him before. (She was born after he left to perform *Hajj*.)

Ibn-ul-Arabi رحمة الله عليه

Moulana Sibghatullah Bakhtiyaari once said that there was a person who lived in Hyderabad, Decan, and had an organisation by the name of Ihyaa-ul-Ma`aarif Uthmaniyyah. He needed some assistance regarding a certain matter, so I suggested that he discuss it with Moulana Husain Ahmad Madani (رحمة الله عليه). Hearing this he said, "He follows Ibn Taymiyyah. His beliefs are corrupt." He later met Moulana Madani رحمة الله عليه who told him, "You have received incorrect information about me. We are the followers of Ibn-ul-Arabi. Whoever informed you that we are followers of Ibn Taymiyyah was misinformed."

Ibn Taymiyyah has used extremely severe words against Ibn-ul-Arabi. He has stated: إذا دخل السين في الشين ظهر قبر محي الدين (When *Seen* enters *Sheen*, the grave of Muyid-Deen will become apparent.) *Seen* refers to Sultan and *Sheen* refers to Sham (Syria). When Sultan Saleem visited Syria, he used to utter such statements, which worried the people.

The books of Ibn Taymiyyah are replete with the works of *Tasawwuf*. However, he was severely opposed to the incorrect practices that originated under the name of *Tasawwuf*. Ibn Qayyim further refuted such practices.

Imaam Ghazaali رحمة الله عليه whilst discussing the role of the *Fuqahaa* has written: “The words اَقِيْمُوا الصَّلٰوةَ *(Establish Salaah)* appear in the Qur’aan and these people (*Fuqahaa*) have taken it up so extensively that they have explained its virtues, *Waajibaat*, *Sunnahs*, *Nawaafil*, *Makroohaat*, and those aspects which also nullify *Salaah*. However, they have made no mention of the aspects of *Shukr* (gratitude) and *Tawakkul* (reliance) which are also mentioned in the Qur’aan.”

The reason for these aspects not being discussed by the *Fuqahaa* is that they do not fall within the ambit of their field. The similitude is to question why doctors don’t discuss *masaa’il*. Obviously, this is not their field of expertise.

Both of them are fit for nothing

Imaam Ghazaali’s brother was a *sahib-e-kashf* (receive divine inspiration). He never read his *Salaah* behind Imaam Ghazaali رحمة الله عليه. The people were baffled as to why he refused to perform *Salaah* behind such a great person. Once, on the insistence of a few people, he joined the *Salaah*. However, in the middle of the *Salaah*, he broke his *Salaah* and went away. After the *Salaah* was completed, people asked him, “What caused you to break your *Salaah* and go away?”

He replied, “If a person has blood on his body to the extent of the size of his palm, will *Salaah* be valid behind him?” The people replied, “No!” Thus, he said, “This person’s heart is drowned in the blood of *haidh*.” The people related this to Imaam Ghazaali رحمة الله عليه who replied, “Before *Salaah* I was writing the *masaa’il* of *haidh*, and during *Salaah* my mind went to that topic.”

The crowd then went to their mother and narrated the whole episode. The mother responded, “*Inna Lillaahi wa Inna Ilayhi Raaji`oon*. Both of them are fit for nothing! The one that stood up to lead the *Salaah*, did he stand up to think about *masaa’il* of *haidh*? And the one who made the intention of following him in *Salaah*, did he stand in front of Allah Ta`ala or to examine the heart of the *Imaam*?”

Experiencing 70 wet dreams in one night

Q: I have heard that once a *mureed* of *Peeraan-e-Peer*, Shaikh Abdul Qadir Jeelaani رحمة الله عليه experienced 70 wet dreams in one night and he related it to his *Shaikh*. The *Shaikh* replied that Allah Ta`ala had destined for him to commit *zina* seventy times, but Allah Ta`ala had changed it into a dream. The question that arises is that, how was it possible for him to experience seventy wet dreams in one night?
A: Why is it so farfetched? A believer shouldn’t have any objection against this when he believes in *Mi`raaj*.

Moulana Aadam Binnori Sahib رحمة الله عليه

Shah Jahan was informed that Shaikh Aadam Binnori رحمة الله عليه was a very pious person. His desire was to keep such great people close to him. He therefore sent two people (Sa`dullah Khan and Moulana Abdul Hakeem Sahib Siyalkoti) to make enquiries about him. When they reached there, Shaikh Aadam رحمة الله عليه was busy in some work. Despite seeing them coming, he didn’t leave his work to stand up and meet them.

Sa`dullah Khan Sahib objected saying, “I am a dog of this world. If you don’t respect me, there can be no objection in it. However, this person (Moulana Abdul Hakeem Siyalkoti) is an *aalim* of *Deen*. It was necessary to at least respect him.” Hearing this, Shaikh Aadam رحمة الله عليه said, “العلماء امناء الدين إذا خالطوا السلاطين فهم اللصوص (The Ulama are the trustees of this Deen. When they mix with the rulers, they turn into thieves.)”

Sa`dullah Khan Sahib then asked him, “Are you a *Sayyid*?” He replied, “Yes! However my mother is from Afghanistan, therefore my relation is with the Afghanis.” He also asked him, “Does any *karaamat* (miracle) take place at your hands?” He replied, “Yes, sometimes!” When Sa`dullah Khan returned to the palace, he reported to Shah Jahan saying, “There is a Pathan who claims to be a *Sayyid*. He also claims that he performs *karaamats*. His relation with the Pathans is very strong and because of this, there is a fear of (you losing) your leadership. The most appropriate thing to do is to expel him from here on the pretext of *Hajj*.”

Hence, Shah Jahan sent a letter stating, “Make preparations for *Hajj*.” In those days, the ships departed from the port in Surat. Shaikh Aadam set out for Surat immediately with the intention of performing *Hajj*. The governor of that area was his *mureed*. He tried to prevent him from leaving but Shaikh Aadam answered, “If you want to wish well for me, send me away from here quickly.”
After he left, Shah Jahan saw a dream wherein someone was telling him, “Shaikh Aadam leaving your kingdom will result in you losing your kingdom.” When Shah Jahan awoke, he immediately sent another letter saying that he should be stopped in Surat. However, he had already left. Forty days later, Shah Jahan was overthrown.

The administration of justice of Imaam Abu Yusuf رحمة الله عليه

After Imaam Abu Hanifah رحمة الله عليه passed away, Imaam Abu Yusuf رحمة الله عليه was appointed as the judge. He was given the title of '*Qadhil Qudhaat*' (chief justice). However, he never followed the desire of the king, but followed the *Shari`ah* in every matter, to such an extent that he even corrected the mind-set of the king. He compiled a book entitled Kitaab-ul-Kharaaj and compelled the government to act according to its teachings.

Hadhrat Shah Baa Yazeed Bustaami رحمة الله عليه

Hadhrat Baa Yazeed Bustaami رحمة الله عليه once said that I addressed my *nafs* (carnal self) saying, "You are stingy." My *nafs* said, "How can I be stingy. I am very generous." I said, "No! You are stingy." Thus my *nafs* said to me, "Okay, put me to a test. Whatever cash you have in your possession, tomorrow morning give it to the first poor person you meet. If you give it happily, then we will know that you are generous. If you feel some reservation, then know that you are stingy."

In the morning he noticed that he had 50 *Ashrafis* (gold coins) with him. He took the 50 gold coins and set out to give it to a poor person. He came across a barbershop and there was a blind *Hafiz Sahib* sitting on the barber's chair having his haircut. His clothes were torn and tattered. Immediately, he decided that he should give over the *Ashrafis* to the *Hafiz Sahib*. Hence, he said, "*Hafizjee*! This is a gift to you. Please accept it." The *Hafizjee* replied, "Lucky you brought it. I don't have enough money to pay the barber. Give it to him."

The thought then crossed his mind that this is a blind person and he does not know that there are 50 gold coins here. Hence, he said, "*Hafizjee*! There are 50 gold coins in this bag and the fee for a

haircut cannot be 50 gold coins?" The *Hafizjee* lifted his head and said, "It is for this reason that we said you are stingy. Why don't you give it to him?" Hadhrat Baa Yazeed رحمة الله عليه says, "I was very ashamed and extremely remorseful. I quickly placed the *Ashrafis* in front of the barber."

The barber looked at him and said, "When this man walked in for a haircut, looking at his old clothes I thought to myself that I will give him a haircut for the sake of Allah Ta`ala. I will not corrupt my intention for this dirt." Hadhrat Baa Yazeed رحمة الله عليه says, "The amount of disgrace I experienced (at this juncture) I had never experienced previously. I picked up the *Ashrafis* and threw it into the river saying, "May Allah Ta`ala destroy you. Whoever attaches his heart to you is disgraced in this manner."

I once mentioned this incident in a talk and the following day a student, in the secular field, approached me and said, "What kind of incident did you mention? He should have rather given it to a poor person. What benefit is there in throwing it in the river? He is destroying wealth?" I replied, "The blood in the body of a human is created drop by drop. How valuable is this blood to him! However, if a person gets sick and visits a *Hakeem* who does some cupping and extracts his blood, does the thought cross your mind that why did he waste the blood? This blood was prepared with a lot of difficulty! Why is it that you are concerned about rupees, but regarding blood, the concern never crosses your mind? If a person has a tumour and it grows big like a muskmelon, the doctors will cut it and discard it. Never will anyone complain that how much damage they have caused. If there is a problem in the blood and boils appear all over, the thought doesn't cross the mind that how much matter came out. However, with reference to wealth, then the thought easily appears that why are we are destroying wealth?"

Hadhrat Moulana Room Sahib رحمة الله عليه

One of the *mureeds* of Moulana Room رحمة الله عليه complained to him about the difficulty and constraints he was experiencing in his livelihood. He complained that his salary was insufficient and he could not make ends meet. Hence, he wished to go to another place since the income there was more. Moulana رحمة الله عليه tried to explain to him that you would only get that which has been decreed for you. You will not get anything more than that.

However, he was adamant on leaving. Thus, Moulana told him, "Okay, convey our *salaams* to the Allah of that place." Hearing this he said, "What do you mean? Is the Allah of that place someone else?" Consequently, Moulana answered, "That is how you are thinking; that the Allah of this place is either poor (that he doesn't have anything to give) or he is stingy (that he doesn't give) and the Allah of that place is neither poor nor stingy." From this, he realised his mistake and changed his mind about leaving.

Sayyid Ahmad Rifaa`ee Sahib رحمة الله عليه

There was a *buzurg* in the past by the name of Sayyid Ahmad Rifaa`ee رحمة الله عليه. Hadhrat Allamah Suyooti رحمة الله عليه has recorded an incident regarding him that when he went for *Hajj* in 555 A.H. and presented himself in front of the *Roudha Mubaarak* in Madinah Tayyibah, he proclaimed in a loud voice, "السلام عليكم يا جدّي (*Assalaamu Alaikum*, o my grandfather)." He received a reply which the other visitors also heard, "وعليكم السلام يا ولدي (*Wa Alaikum-us-Salaam*, o my son)."

Hearing this he went into a state of ecstasy and recited two couplets:-

في حالة البعد روحي كنت أرسلها

تقبل الارض وهي عني نائبتي

I used to send my soul from far away
To kiss the earth on my behalf

فهذه دولة الاشباح قد حضرت

فامدد يمينك كي تحظى بها شفتى

Now that I have presented myself personally
Kindly stretch out your hand so that I may kiss it

Immediately the blessed hand of Nabi ﷺ appeared from his illustrious grave shining like the sun at midday. He went forward, kissed it and the shining hand of Nabi ﷺ went back into the pure grave. Allamah Suyooti رحمة الله عليه mentioned that 90 000 people had witnessed this event. Great friends of Allah Ta`ala were present in that gathering such as Peeraan-e-Peer Moulana Abdul Qadir Jeelaani Sahib رحمة الله عليه.

Moulana Thanwi mentions in 'Rooh-ul-`Ajj Wath-Thajj' (p. 33) that someone asked a *buzurg*, "At that moment, did you envy Sayyid Ahmad رحمة الله عليه?" He replied, "Let alone us, at that moment even the angels carrying the *`Arsh* were envying him."

When he regained consciousness, he realised that he was being shown a lot of respect. He therefore decided to punish his *nafs*. Friends! When people of this calibre saw the need to 'treat' themselves, how can you and I think we will remain safe? It is obvious that we also have to do some form of treatment. The treatment he adopted was that he lied down at the entrance of Musjid-e-Nabawi and said to the people, "I take an oath in the name of Allah Ta`ala that walk over me!" He did this so that he could be disgraced in the eyes of the people. People started walking over him. One of those present asked a pious person, "Why didn't you jump over him?" He replied, "Had I done such a thing, the divine fire would have burnt me. Those who jumped over him were blind."

The enthusiasm for *Jihaad*

A very old person had the desire to go in *jihaad*. He sought permission to fight in *jihaad* and it was granted to him. Two people

carried him and seated him on a horse. Someone then passed a comment, "What *jihaad* is this person going to do? He can barely sit on the horse by himself. He required two people to mount him on it." He answered, "Even though I required two people to assist me onto the horse, it would take ten people to get me off it." Thus, he went out in *jihaad* without a sword or weapon. He would spur the horse on, due to which it would lift up its front legs and kick the enemy's heads. In this manner, he killed many of the enemy.

Sai Tawakkul Shah Sahib Ambaalwi رحمة الله عليه

Sai Tawakkul Shah Sahib Ambaalwi رحمة الله عليه was a *majzoob* (one absorbed in divine love) and he was also illiterate. He had a *Moulana* as his friend. Generally, people would wear *lungis* but the *Moulana* would wear pants, which is called *tabni* in the Panjabi language. He didn't know the *Moulana's* name, so he would refer to him as *tabniwaala* (one who wears trousers). This Moulana answered *Fataawa* and also taught *Hadeeth*. One day he was in doubt regarding a certain *fatwa*. Whilst thinking over it, Sai Tawakkul Shah Sahib رحمة الله عليه suddenly appeared and seeing him (in this condition) said, "*Tabniwaala* doesn't know the *fatwa*. It is written on a certain page, in so and so volume of Aalamgeeri." Moulana searched for it and found it.

On another occasion, he was teaching *Hadeeth* when Sai Sahib appeared and said, "*Tabniwaala* has explained the meaning of the *Hadeeth* incorrectly. In Fath-ul-Baari this is the explanation that is given."

"Now I have become clean!"

He (Sai Tawakkul Shah) had a pup with him which also stayed in the *Musjid*. He performed *Salaah* with it, seated it on his lap, kissed it, and sometimes even hugged it. However, its saliva was never seen in the *Musjid* or on his clothes. One day, the Moulana advised him saying, "It appears in the *Hadeeth* that the angels of mercy don't

enter those houses wherein there is a dog and you keep this dog with you all the time. What kind of a person are you?"

Saying this, he snatched the pup from his hand and threw it outside. He made him take a bath and changed his clothes. Thereafter, he said, "Now you have become clean." Shah Sahib went into a state of ecstasy and started saying, "*Tabniwaala* says, 'Now I have become pure! Now I have become pure!'"

It is mentioned that the dog was actually his *nafs* which he had transformed into a dog. After the *Moulana* threw it away, it disappeared and was never seen again.

The lesson of Muhaddith Abdur Razzaaq

Muhaddith Abdur Razzaaq was once sitting in the *Musjid* conducting a lesson of *Hadeeth* whilst one person was sitting with his head buried in his knees. Someone mentioned to him, "You are sitting here whilst Muhaddith Abdur Razzaaq is explaining *Hadeeth*!" (I.e. Why are you not sitting in his lesson?)

He raised his head and without looking at this person said, "Over there, Abdur Razzaaq (slave of Razzaaq [Allah Ta`ala]) is explaining the narrations and here, I am listening to it directly from Razzaaq." This person said, "I will only accept what you are saying if you recognise who I am." In the same condition that he was in, he said, "If my sight is correct, then you are Hadhrat Khidhar عليه السلام." In actual fact, he was Hadhrat Khidhar عليه السلام. Thereafter Hadhrat Khidhar عليه السلام said to himself, "Some servants of Allah are such that due to their high rank, I don't even recognise them."

The condition of the author of Shams-e-Baazighah

The author of Shams-e-Baazighah had not written an introduction to his book. Whilst experiencing the pangs of death he said, "My Shams-e-Baazighah is left without an introduction." His student ran to fetch a pen and ink. He dictated one sentence and the students wrote it down and thereafter, he fell unconscious. When he regained

consciousness, he dictated another sentence and fell unconscious again. Yet, the second sentence was linked with the first sentence.

Originally, philosophy was written in Greek. The person who compiled it was Aristotle. When it was translated into Arabic, Ibn Seena wrote down its principles in Kitaab-ush-Shifaa. Imaam Fakhruddeen Raazi wrote a refutation of this in which he refuted all the explained principles. Thereafter, another person wrote a second commentary in which he explained the proofs together with examples. A third person wrote the third commentary, which is called Muhaakamaat. In it, he has clarified all the objections. He explained that this much of what Imaam Raazi said is correct and this much of what so and so said is correct. Shams-e-Baazighah contains the answers to the objections made by Imaam Raazi, for which another Imaam Raazi is required to refute it. It was a good thing that the author passed away quickly.

The *Bismillah* (initiation into elementary Islamic studies) of Khwajah Qutbuddeen Bakhtiyaar Kaaki رحمة الله عليه

Q: My child is just over 4 years old now. I desire that Hadhrat conduct his *Bismillah*.

A: Molwi Ahmad Radha Khan Sahib has written that a child's *Bismillah* should be done when he is 4 years, 4 months and 4 days old. Hence, Khwajah Qutbuddeen Bakhtiyaar Kaaki's *Bismillah* was done at that age. Hadhrat Khwajah Mu`eenuddeen Ajmeri رحمة الله عليه was appointed to conduct his *Bismillah*. However, he received *ilhaam* (inspiration) that Qadhi Hameeduddeen Nagori should be appointed to do the *Bismillah*. Hence, Qadhi Sahib رحمة الله عليه asked him to recite *Bismillah* and he (Khwajah Qutbuddeen Bakhtiyaar Kaaki) read *A`oozubillah*, *Bismillah* and continued reading 15 *paras*. Thereafter, he remained silent. When Qadhi Sahib said, "Carry on," he replied, "I only know this much. When I was in the womb of my

mother, she memorised this many *paras*. I also memorised them by listening to her."

Your child shouldn't be such that when I ask him to say *Bismillah*, he starts reciting *A`oozubillah*, *Bismillah* and completes 15 *paras* of the Qur'aan as well.

Hadhrat Mirza Mazhar Jaan-e-Jaana رحمة الله عليه

The *Shaikh* of Hadhrat Mirza Mazhar Jaan-e-Jaana رحمة الله عليه would make *tawajjuh* (special focus) on his *mureedeen* (disciples). Although one person would swear and cause great harm to the *Shaikh*, he would nevertheless still make *tawajjuh* on him. One day Mirza Sahib asked him, "Hadhrat, this person (so and so) behaves in a rude manner but you still make *tawajjuh* on him?"
The *Shaikh* replied, "If tomorrow on the Day of *Qiyaamah*, Allah Ta`ala has to ask me, 'So and so came to you to learn our name, but due to personal anger you refused to teach it to him. You were stingy and you didn't make *tawajjuh* on him.' What answer will I give?"

Hadhrat Mirza Sahibرحمة الله عليه says that hearing this I kept quiet. However, some doubt still lingered in my heart which was perceived by my *Shaikh*. Hence, he said, "Those who were sincere as well as those who were hypocrites, came to the gathering of Nabi ﷺ. He taught the hypocrites with the same sincerity and passion that he taught those who were sincere. However, only the sincere ones benefited and not the hypocrites."
Qadhi Thanaa'ullah Paani Patti رحمة الله عليه (a *khaleefah* of Hadhrat Mirza Sahib رحمة الله عليه) has recorded this incident in Irshaad-ut-Taalibeen.

The fate of Imaam Ghazaali, Ibn Seena and Imaam Raazi

Moulana Abdur Rahman Sahib Jaami رحمة الله عليه has written in 'Nafahaat-ul-Uns' that once he was on a journey and happened to

rest at a *Musjid* in a certain place. When he fell asleep he saw in a dream that there is a large gathering and people are all rushing in that direction. He asked them, "What type of gathering is this?" He says that I was informed that Nabi ﷺ had arrived there. Thus, I also went there to see Nabi ﷺ. On meeting him, I asked him regarding the fate of few people who had already left this world.

I inquired about Imaam Ghazaali and Nabi ﷺ said, "He was successful in his objective." I asked him regarding Ibn Seena and he replied, "He tried to reach Allah Ta`ala through his intelligence, leaving me out. He was deceived, to such an extent that he fell into *Jahannum* upturned."
From here we learn, that to reach Allah Ta`ala without the medium of Nabi ﷺ is not possible. He then asked Nabi ﷺ regarding Imaam Raazi to which he replied, "He is under reprimand."

Ibn Taymiyyah in the opinion of Ibn Hajar Makki, Tajuddeen Subki and Allamah Kashmiri رحمة الله عليهم

Allamah Ibn Hajar Makki Shaafi`ee رحمة الله عليه who lived in the time of King Humayu and came long after Hafiz Ibn Hajar Asqalaani رحمة الله عليه, very strongly opposed Hafiz Ibn Taymiyyah (who is regarded as a Hambali as stated in the *muqaddamah* (introduction) of Faidh-ul-Baari, vol. 1 p. 45). In his book Fataawa Hadeethiyyah, he writes:
لا تصغ الى ما في كتب ابن تيمية وتلميذه ابن القيم الجوزية ممن اتخذ الهه هواه وأضله الله على علم وختم على سمعه وقلبه وجعل على بصره غشاوة

In another place, he writes: "May Allah send such a lightening from the sky which will burn Ibn Taymiyyah and his followers thereby cleansing the earth."

Allamah Tajuddeen Subki dedicated 32 pages in refuting Ibn Taymiyyah in At-Tabaqaat-ul-Kubra. Hadhrat Allamah Anwar Shah Kashmiri رحمة الله عليه was an admirer of Ibn Taymiyyah. However, in

Faidh-ul-Baari in the fourth volume, he has also refuted him. I personally made a note of 18 places wherein he has refuted Hafiz Ibn Taymiyyah.

Ibn Taymiyyah was a Hambali

Moulana Ashraf Ali Thanwi رحمة الله عليه would refer to Hafiz Ibn Taymiyyah and Hafiz Ibn Qayyim as Sultan-ul-Qalam (the kings of the pen). They present mountains of proofs to establish a matter, but they moved with such speed that they did not bother about any obstacles and barriers. Someone once asked, "Was Ibn Taymiyyah a Maaliki?" He replied, "No, he was a Hambali."

Hadhrat Nizaamuddeen Sahib Ganjwi رحمة الله عليه lifted up the *musalla*

Once whilst Hadhrat Nizaamuddeen Ganjwi رحمة الله عليه was compiling the book Sikandar Naamah, and writing about the conditions of the war between Sikandar and Daara, one of his friends came along to meet him. Seeing he was engaged in this work, he said, "Leave this out! Why are you making up things and writing about them? Were you present at the time when the war took place?"

Hearing this, Hadhrat Nizaamuddeen رحمة الله عليه lifted up his *musalla*. (His friend saw the battlefield in front and the war was taking place). He then said, "I am looking at the battle and writing about it." The miracles of the pious are true; therefore, there isn't anything farfetched in this.

Tipu Sultan had a beard

Q: Did Tipu Sultan have a beard or not?

A: A statue of him has been constructed which doesn't feature a beard. However, once Hadhrat Moulana Madani رحمة الله عليه went to his grave and meditated there for a long while. Thereafter he said, "He

had the *Sunnah* on his face." There were two Tipu Sultans; one was the grandfather and the other the grandson. Both opposed the British.

One *buzurg's* impression of Ibn Seena (Avicenna)

Once, a pious person went to visit Ibn Seena. On his return he mentioned what impression he got of him saying, "شیخ اخلاق ندارد (The man does not have any good character.)" People passed on this statement to Ibn Seena. Thus, he compiled a book on character and sent it to the *buzurg*. On receiving it, the *buzurg* said, "The Shaikh hasn't even understood my statement. I said, 'شیخ اخلاق ندارد (The man does not have good character).' I didn't say, 'شیخ اخلاق نداند (The man does not know character)."

Knowing about good character is one thing and to acquire it is something else.

Seebawayh's forgiveness due to saying that the word الله – Allah is *A`raf-ul-Ma`aarif*

After Seebawayh (a famous Arabic grammarian) passed away, someone saw him in a dream and asked, "How did things fare with you?" He replied, "I was forgiven!" He was then asked the reason for his forgiveness to which he replied, "My statement and my preferred opinion was that the word الله – Allah is *A`raf-ul- Ma`aarif* (the most perfect proper noun). For this reason I was forgiven."

In the *haashiyah* (marginal notes) of Rooh-ul-Ma`aani, volume 1, page 50, a similar type of questioning in the dream and the reason for forgiveness regarding Imaam Sha`raani is mentioned. However, this answer was given to the question that he used to say that the word Allah is an *`Alam* (proper noun).

Was Aalamgeer رحمة الله عليه bias?

The Hindus have a lot to say regarding King Aurangzeb Aalamgeer رحمة الله عليه. They say that he was bias; daily he burnt many sacred threads of the Hindus and he killed many Hindus etc. On the other hand, they praise Akbar greatly. This is incorrect because King Aurangzeb Aalamgeer ruled for 49 years. If this was true, that daily he used to kill the Hindus, then after his leadership had elapsed, you wouldn't have found a single Hindu doing any farming. They should have been wiped out.

These are baseless rumours and nonsensical propaganda. To say that he was bias is also incorrect because only those people can explain the reality of these events, who lived in his era and have recorded their first hand experiences with Aalamgeer رحمة الله عليه. One of his courtiers wrote in detail a book on Aurangzeb Aalamgeer رحمة الله عليه. It is recorded therein that during his reign, there were plenty Hindu ministers under his rule. Mention is also made of those lands which he made *waqf* (endowed) in the name of the temples of the Hindus.

Aalamgeer رحمة الله عليه had his father imprisoned because he wanted to give his brother, Daara Shikoh the throne, whereas Daara Shikoh was not very *Deeni* inclined. He had appointed a Sikh as the commander of his army. When Daara Shikoh was defeated, the question arose regarding the fate of this commander. Aurangzeb didn't kill him but rather, appointed him as the commander of his army. His ministers advised him against this, but Aurangzeb رحمة الله عليه said, "*Are*, neither is he loyal to me nor to the country. He is loyal to the position. Whoever gets it, he is loyal to it."

The crime is one but the punishment is different

Hadd (*shar`ee* stipulated punishment) will be the same for everyone. For example, the punishment for adultery is the same for everyone. However, *ta`zeer* (general unstipulated punishment) is not the same

for everyone. Depending on the type of criminal, *ta`zeer* is meted out accordingly.

Three criminals were once brought into the court of Aurangzeb Aalamgeer رحمة الله عليه. All were caught for the same crime. Aalamgeer stared stiffly at the first, scolded and shouted the second and instructed that the third be whipped a few times. The ministers objected and stated that this was oppression. If the crime is one, the punishment was supposed to be the same. Why is the stipulated punishment different?

Aurangzeb رحمة الله عليه replied, "What a pity! What I can see you cannot see. Go and investigate the situation of these three." They came to the house of the first person and found that he had already passed away. Preparations were being made for his *kafan* and burial. The king only stared at him and he felt so ashamed of himself that he passed away. They went to the house of the second person and found out that the doctor had been called, as he was lying unconscious. The scolding of the king had affected him so much that he became unconscious.
They then saw the third person standing on the road in the bazaar saying, "I was hit so many times with the shoes. I was hit so many times with the whip. What happened? Nothing! I will be hit so many more times, and then too nothing will happen." Seeing this, they confessed, "Whatever Aurangzeb رحمة الله عليه did was not oppression. Rather it was justice."

Compiler of Fataawa Aalamgeeri

Aurangzeb Aalamgeer رحمة الله عليه spent almost 200 000 rupees (silver coins) for compiling Fataawa Aalamgeeri (which is also known as Fataawa Hindiyyah). To carry out this task he had a group of 500 *Ulama*. He appointed Shah Abdur Raheem Sahib Dehlawi رحمة الله عليه,

the father of Shah Waliyyullah Sahib Dehlawi رحمة الله عليه as the supervisor of the project. It was compiled under his coordination.

The English opposed him very strongly to the extent that one Englishman, Mr. Palmer (who wrote his biography), didn't even write a single word of praise for him. Instead, he wrote that he was a person who loved a life of luxury.

Daara Shikoh and Aalamgeer in the presence of a *majzoob* (one absorbed in divine love)

There lived a *majzoob* in the time of Shah Jahan. It was a time when Shah Jahan was in a deep dilemma regarding his two sons, Daara Shikoh and Aalamgeer رحمة الله عليه. Daara Shikoh visited the *majzoob* and stood before him with his hands folded. When he was asked, "Why have you come," he replied that he was desirous of getting the throne. The *majzoob* asked him to sit on his blanket, but he declined and expressed his humility saying, "I am not worthy of (sitting on) it." Thus, the *majzoob* replied, "If you are unworthy of it then go from here! Why did you come in the first place?"

Thereafter, Aalamgeer رحمة الله عليه came to visit the *majzoob*, as he also desired to get on the throne. The *majzoob* put forward the same request and Aalamgeer رحمة الله عليه immediately sat down. He then requested him for the king's crown. The *majzoob* said, "The crown is in the hand of the person in charge of helping you make *wudhu*." When Aalamgeer رحمة الله عليه heard this he said, "In that case, this will be very easy to accomplish. It is a domestic issue." When he reached home, the attendant in-charge assisted him as usual and after Aalamgeer رحمة الله عليه had completed making *wudhu*, he told him, "Put my turban on my head." The attendant was startled and said, "You should put it on by yourself."

After much insistence, he put it on for Aalamgeer رحمة الله عليه. Now he had acquired the crown together with the throne. This person thereafter disappeared and was never to be seen again.

Addressing a Rajah with the title *'Rai'*

On one occasion, the son of Aalamgeer رحمة الله عليه interceded on behalf of a certain Rajah and suggested that he be bestowed with the title of *'Rai'*. This was a title of honour and respect. Aalamgeer رحمة الله عليه replied, "To receive this title, he has to show an extraordinary accomplishment. Where has he accomplished anything? From today he will be called *'Coward Rai'*." Hence, *'Coward Rai'* became his title.

From these incidents we learn, that he was not prejudiced against the Hindus. Rather, he had a great consideration towards them. Therefore, to call him bias is incorrect. If you want to read a detailed account of these kings, then read 'Waaqi`aat-e-Baabary', 'Aaeen-e-Akbari', 'Tuzk-e-Jahangeeri', 'Waqaai` Aalamgeeri', 'Kalimaat Tayyibaat Aalamgeeri'. These books are the works of people who witnessed these incidents first hand.

Decreasing the expenses of a governor

On another occasion, he (Aalamgeer) was informed that a certain governor's food expenses were extravagant. Hence, Aalamgeer رحمة الله عليه invited him for meals. When he arrived for the invitation, Aalamgeer رحمة الله عليه requested him to sort out some accounting work. Thus, he was kept busy until the *Zuhr Azaan*. Thereafter, they went for *Salaah* and after returning from the *Musjid*, there was still some work outstanding. They decided to complete the remaining work and then partake of their meals.

After the work was completed, a *dastarkhan* made of leather was spread out and the food was served. First, the *daal*, *masoor*, and *roti* were presented. Aurangzeb رحمة الله عليه himself ate and fed the guests as

well. Thereafter, some meat was served. As they were about to finish, the royal, sumptuous meals arrived on the *dastarkhan*. Since they were full, Aurangzeb رحمة الله عليه sent everything back. The object was to show that the stomach could function with this amount of food as well. Hence, he placed restrictions on him saying, “More than this amount should not be spent on food.”

Searching for the murderer

One day, Aalamgeer رحمة الله عليه was sitting in the minaret of the Red Fort in Delhi occupied in some work, when he noticed a large earthen pot floating in the Jamna River which flows alongside the Red Fort. He instructed his attendants to retrieve it. When it was brought before him and opened, he found a dead corpse inside.

The minister pointed out that he was a general of a certain place. Aalamgeer رحمة الله عليه first ordered them to make some enquiries. Thereafter, he said, “Okay! Summon the potters of this place.” Hence, all the potters were called and asked, “Tell us, from which place does this jar come from?” They mentioned that it was made at a certain place.

Aurangzeb رحمة الله عليه took the jar and went to that area. On reaching there, he enquired as to who made this type of jar and he was told that a certain potter had made it. He met him and asked, “To which places do these jars go to?” The potter replied, “It goes to a certain travellers’ inn and to such and such restaurant.” Aalamgeer رحمة الله عليه commented, “Yes these types of incidents will take place there. We must also go there.” Anyway, he went there and met the owner of the restaurant. As he explained to him the purpose of his visit, the owner confessed and said, “Listen! I will explain clearly to you what had happened.”

He said, “One day a person came to my restaurant and went to the upper storey. I asked him whether he wanted food and he replied in the affirmative. I started preparing his food when another person

came and also went to the upper storey. I thought that he would also want something to eat; hence, I prepared extra food. After the food was prepared, I took it upstairs myself and found the first person dead whilst the second had disappeared. I thought to myself that what should I do. This jar was in my possession, so I put the body in the jar and threw it in the Jamna River.

Aurangzeb رحمة الله عليه was convinced with the owner's story. He then asked him, "Can you identify the killer?" He replied, "Yes, definitely. If he comes in front of me, I will definitely recognise him." Thus, Aurangzeb رحمة الله عليه called for an artist and asked him to sketch out different images. He then called the hotel owner and asked him whether any one of them looked familiar. One of them resembled the killer, but the clothing was different. Aalamgeer رحمة الله عليه commanded the artist to draw another similar picture with the clothing specified by the restaurant owner. He drew it as it was explained to him and the owner said, "Yes! That is him."
He (Aalamgeer) kept the picture with him and joined a group of robbers. He disguised himself in such a way, that they didn't know that he was the king. He remained with them for a few days. One day, the topic arose regarding the capabilities and expertise each one possessed. Each one narrated their capabilities. When Aalamgeer's رحمة الله عليه turn came, he said, "I have this ability in me that I can unearth wealth from the ground. Furthermore, I can ask the government for whatever amount I want." His companions snarled, "Prove it!"

He had previously buried some *ashrafis* (gold coins) at a certain spot. Hence, he told them, "Dig here!" They dug that spot and the *ashrafis* were retrieved. To prove the second point, he wrote down something on a piece of paper and sent it with one of them to a certain place. The instruction written was "Give him so many rupees." The addressee recognised the writing and thus handed over the said sum of money. He stayed in their company for an extended period of

time. One day his accomplices remarked, “Who should we get so and so’s daughter married to.” After discussing it amongst themselves, they chose Aalamgeer رحمة الله عليه. Initially, he declined the offer but later accepted it on condition that all the relatives of the girl should come for the *nikaah*. They assured him that everyone would come except for the girl’s uncle. When he asked the reason for this, they replied, “He killed a general of Aurangzeb. Therefore, he is hiding in the mountains.” He told them, “Brothers, stipulate the day and fix the time. On the specified date, he should come for a short while and then leave. What is a wedding without the girl’s uncle being present?”

The robbers told him, “We will think about it and let you know tomorrow.” “Okay,” he said. “Let me know tomorrow.” The next day they informed him that the uncle had decided to attend the wedding. A new date was fixed and when Aalamgeer رحمة الله عليه came on the wedding day, (he still had the sketch with him) he met the uncle and recognised him as well. When the *nikaah* was over and everyone began making *musaafahah* (shaking hands), he also extended his hand to make *musaafahah*, but Aurangzeb رحمة الله عليه immediately caught his wrist and asked him, “Who are you?” He replied, “I am so and so. And who are you?” Aurangzeb رحمة الله عليه replied, “I am Aurangzeb.” Hearing this, everyone was rooted to his spot. Aurangzeb رحمة الله عليه caught them all single-handedly and meted out a severe punishment on them.

The incident of Sultan Babar

In one of the correspondence of Sultan Babar, which is recorded in the books of history, it has been stated: “I am walking barefoot with my army. If any thorn comes under my foot, it will break because the skin of my foot is very hard. It cannot harm my foot.”

Babar taking a lesson from an ant

When Babar attacked India, he was unsuccessful. He launched another attack, but was unsuccessful yet again. He was in a state of despondency, when all of a sudden he saw an ant, with a seed, climbing up the wall and falling down. Again, it tried to climb it, but fell down once more. He continued to look at it and counted how many times it went up and fell down. It did this 99 times before it eventually was successful. From this incident, he learnt a lesson and attacked again and this time was successful. In the thick of battle, Humayu was born. The first sound to reach his ear was that of a canon.

Mahmood Ghaznawi's father honouring an *Aalim*

Mahmood Ghaznawi's رحمة الله عليه father's name was Subuktageen. He was an ordinary soldier in the army. Once, an *Aalim* was a guest at his place and he honoured him greatly. Out of respect for him, he would walk seven steps behind him. In exchange of this respect and honour, leadership was bestowed on his family, which continued for seven generations.

Altering history and the reality of the attack of Mahmood Ghaznawi رحمة الله عليه

People have altered history. The reality of the matter is that Subuktageen was the governor of Ghazni and Rajah Jay Pal was the governor of India. Once, Rajah Jay Pal was informed of an imminent attack from the enemy. Hence, he wrote to Subuktageen seeking assistance, who in turn sent an army which remained there for some time. After the Rajah was convinced that the information received was false, the army returned to Ghazni. Instead of showing appreciation for his assistance, Rajah Jay Pal attacked Subuktageen who counter attacked. During the battle, Subuktageen made an effort to see that Jay Pal was not killed, but taken alive. After being caught, Jay Pal pleaded for forgiveness and Subuktageen forgave him.

However, Jay Pal launched an attack for a second time and he was captured once again. He once more pleaded for clemency and promised that he would never launch an attack again. Thus, he was forgiven and released. Thereafter, Jay Pal and Subuktageen passed away and Aanand Pal became the leader in place of Jay Pal and Mahmood Ghaznawi رحمة الله عليه took control after his father.

The people influenced Aanand Pal to attack Ghazni by saying, "Your father attacked them twice. You should also pluck up the courage and launch an attack." He naively listened to them and sprang an attack, but was captured. When he appeared before Mahmood رحمة الله عليه, he begged for forgiveness. Mahmood رحمة الله عليه told him, "Your father also asked for forgiveness and went against his promise. I am convinced that you will do the same. Nevertheless, you may adopt your father's ways and I will remain on my father's good habits."

And true to Mahmood's words, Aanand Pal returned and attacked for a second time. On this occasion, he brought along all the leaders from the neighbouring areas and attacked fiercely. This time Mahmood penetrated right to the rear and tore his way through until he cleared them out.
Seeing the geographical situations, he devised a plan that he will seek revenge from all the leaders that came. Hence, each time that came, he used to kill one or two leaders.

This incident is referred to as the 17 attacks in the books of history. The date is recorded as his first attack, but actually, it was a retaliatory attack. This was the fourth time that he had come out in retaliation and not the first.

The effect of the *du`aa* of Mahmood

Once there was a battle between the Rajputs and Mahmood Ghaznawi رحمة الله عليه. Rajputs are very brave fighters. They would first kill their wives and children and then come out to fight. They fought

very bravely and the Muslims sustained a major loss. Mahmood Ghaznawi رحمة الله عليه alighted from his horse and started making *du`aa*, "O Allah! This is a matter concerning the Muslims," and tears streamed down his face. As he remounted his horse, the tables turned and the Rajputs fled the battlefield.

Constructing a *Musjid* in one night

When Mahmood Ghaznawi reached Gujarat, it was a Thursday. He gave a command that tomorrow, *Jumu`ah* will be read in a *Jaami` Musjid*. Hence, the work started to build a *Musjid* and the next morning, the *Musjid* was ready at the time of *Salaah*. The author of 'Majma`-ul-Bihaar' was also from this area.

The effect of humbling oneself in *du`aa*

Q: How much effect does humility and humbleness have in making *du`aa*?

A: There was a nation called the Mahrattas who were very brave. Their condition was such that when anyone attacked them, they would first kill their wives and children, as they did not want them to become the property of someone else after their demise. Therefore, they killed them first and then fought ferociously in the battlefield. Once, they fought against Sultan Mahmood Ghaznawi رحمة الله عليه and the condition was such that one Mahratta would kill 10 soldiers from Mahmood Ghaznawi's army. Seeing this situation, Sultan Mahmood رحمة الله عليه fell into *sajdah*, shivering and beseeching Allah Ta`ala with full humility. He made this *du`aa*, "O Allah! What is happening! I am unworthy of victory, but Your sublime being is worthy of it." Tears rolled down his cheeks. After some time, his heart was at ease and he got onto his horse and advanced into the battlefield. The tables had now turned. Each soldier from his army started killing ten people from the Mahrattas. They couldn't withstand the attack and thus fled.

Once, the enemy attacked Egypt and they had prepared a huge army which travelled by ship. There lived a pious servant of Allah Ta`ala in Egypt. The king of Egypt came to him and expressed his helplessness saying, “We don’t have the strength and ability to defend ourselves. Please Make *du`aa* for us.” The pious man accepted his plea and raised his hands and commenced the *du`aa* with a lot of humility saying, “يا ريح خذيهم (O Wind! Seize them!)” He only said this much and such a strong wind blew which capsized the enemy’s ship destroying their army. In this way, Allah Ta`ala protected and safeguarded them.

Incidents of the *Ulama* of India and Deoband

Mujaddid Alf-e-Thaani رحمة الله عليه

Historical points of Mujaddid Alf-e-Thaani رحمة الله عليه

Q: There were many *Auliyaa* (pious saints) who lived in India. One of them was Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه. Please narrate a few incidents of his life.

A: There is a magazine published by Hadhrat Moulana Muhammad Manzoor Nu`maani Sahib (رحمة الله عليه) called 'Al-Furqaan'. One particular edition was dedicated to the life history of Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه. Many incidents are narrated therein. Other scholars have also written books on his life story. The *maktoobaat* (correspondence) of Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه was compiled in three volumes in Persian, which subsequently has also been translated. You should purchase a copy for yourself.

He lived in the time of King Akbar (one of the Mogul kings). During this period, people were of the opinion that the *Deen* (religion) which Rasulullah ﷺ preached had now expired and there was a need for a new *Deen*. Hence, they decided to formulate a new *Deen* encompassing the teachings of all religions. Once, a person by the name of Mubaarak Ali was present in the court of Akbar together with his two sons, Abul Fadhal and Faizi, who were Shias. They complained to the king that there is a person by the name of Shaikh Ahmad Sirhindi (Mujaddid Alf-e-Thaani رحمة الله عليه) who opposed the government. They claimed this knowing very well that he would not make *sajdah* to the king, as was the protocol in Akbar's court. 'Allahu Akbar' was also inscribed in his ring. (Allah is Akbar,

referring to himself and not to the fact that Allah Ta`ala is the greatest.) Thus, he summoned Mujaddid Sahib رحمة الله عليه to his court.

When Mujaddid Sahib رحمة الله عليه arrived, he made *salaam* according to the *Sunnah*. The king became very angry, as the royal protocol demanded that anyone who entered the palace should first make *sajdah*. Immediately Akbar's men reprimanded Mujaddid Sahib رحمة الله عليه. Mujaddid Sahib رحمة الله عليه began reciting the verses that explained the prohibition of making *sajdah* to anyone other than Allah Ta`ala. He also mentioned the *Ahaadeeth* of making *salaam* according to the *Sunnah* method. Akbar and his courtiers had no answer to Mujaddid Sahib رحمة الله عليه and thus sent him away.

They then planned to assassinate him, but during that time, the king died and his son Jahangeer became the heir to the throne. The same courtiers complained to Jahangeer that Mujaddid Sahib رحمة الله عليه was against his kingdom and was also the enemy of his father. They convinced Jahangeer that he intended to overthrow the government. When Jahangeer heard this, he apprehended Mujaddid Sahib رحمة الله عليه and threw him into jail. He even meted out severe punishment to him.

One day, the king saw a dream that it was the Day of *Qiyaamah* and Rasulullah ﷺ was riding on a *Buraaq*. Nabi ﷺ placed his *mubaarak* finger on his *mubaarak* teeth and said, "Jahangeer, do you know what a great person you have imprisoned?" When Jahangeer awoke, he felt remorseful over his actions and repented for what he had done. He immediately released Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه and thereafter took *bay`at* at his hands.

The Shias were very influential in that era. The reason for this was that the father of Akbar, Humayu, had a general in the army by the name of Sher Shah Soori. He revolted against Humayu's government and overthrew him. Humayu and his people fled to Iran and sought protection there. They stayed in Iran for some time and then marched, with a large army, back to India. By then Sher Shah Soori

had died and Humayu once again took control of the country. It was then that the Shias infiltrated India and enjoyed a very high position in the Indian government.

These Shias used to swear the Sahaabah ﷺ severely in the royal court. Humayu secretly wrote a letter to Hadhrat Allamah Ibn Hajar Makki رحمة الله عليه requesting him to write a book on the virtues of Hadhrat Ameer Mu`aawiyah ﷺ. Thus, he wrote the book, 'Tat-heer-ul-Lisaan wal-Jinaan `an Mathaalibi Mu`aawiyah bin Abi Sufyaan'. Ibn Hajar Makki رحمة الله عليه wrote in the introduction of this book that it was written upon the instruction of Humayu. He then wrote another book entitled, 'As-Sawaa`iq-ul-Muhriqah'. This was how the Shias had entered India and why they had influence in the royal court.

The wife of Jahangeer, Noor Jahan was also a Shia. When Mujaddid Sahib رحمة الله عليه was released from jail, she took *bay`at* at his hands and made *toubah* from Shiasm. Hadhrat Mujaddid Sahib رحمة الله عليه then wrote a book against the Shias and began openly speaking out against them from the *mimbars* and started speaking in praise of the Sahaabah ﷺ which is a quality of the Ahl-us-Sunnah wal-Jamaa`ah. Hadhrat Mujaddid Sahib رحمة الله عليه was the special companion of Hadhrat Khwajah Baaqi Billah رحمة الله عليه.

Q: Why do they call him Mujaddid Alf-e-Thaani?
A: It is mentioned in a *Hadeeth* that Allah Ta`ala brings about a person at the beginning of every century who revives His *Deen*. He revives the *Sunnah* which has become dormant amongst the people and eradicates *bid`aat* (innovations) that have become rife in society. This happens at the turn of every century. However, Hadhrat Mujaddid Sahib رحمة الله عليه appeared after a thousand years and his era was at the beginning of the second millennium. He eradicated all *bid`aat* that had become customary in a thousand years and revived the *Sunnah* of Rasulullah ﷺ that was being neglected. Allah Ta`ala

had accepted him for this work. The people in Afghanistan had firm faith in him. Hadhrat Moulana Abdul Hakeem Sahib Siyalkoti رحمة الله عليه was the first person to call him Mujaddid Alf-e-Thaani. Shah Jahan was very close to him and he was very proud to have an *aalim* of such a calibre in his court.

Revenge from Allah Ta`ala the Almighty

Once, Moulana Abdul Ahad Sahib رحمة الله عليه, the father of Mujaddid Sahib رحمة الله عليه, was on journey accompanied by his attendant. En-route, they came upon a woman who was standing at the mouth of a well. As they approached her, she began swearing him. Moulana instructed his attendant to slap her. The attendant was hesitant and was puzzled as to why Hadhrat had given him such an instruction. Why did he want to take revenge over such a small issue? Why does he not forgive her instead? Whilst contemplating in this manner, the woman fell into the well and died. The *khaadim* then asked, "Why did this happen, Hadhrat?" He replied, "When she swore at me, Allah Ta`ala retaliated on my behalf. I saw the punishment descending from the skies. Thus, I quickly told you to slap her so that revenge for her actions would be taken on my behalf and her life would be saved. But because you did not hit her, she suffered divine revenge."

بے سجادہ رنگیں کن گرت پیر مغاں گوید

'If your shaikh instructs you to soak your musalla in wine then do so.'

Meeting with Khwajah Baaqi Billah رحمة الله عليه

When Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه went to Delhi with the intention of performing *Hajj*, he met Khwajah Baaqi Billah رحمة الله عليه. He asked him where he was going, to which he replied, "I am going for *Hajj* and to make *ziyaarat* of (visit) the Ka`bah Shareef." Khwajah Sahib رحمة الله عليه then asked him, "Have you perhaps made

ziyaarat of the lord of the Ka`bah?" Mujaddid Sahib رحمة الله عليه replied, "No. I have not yet done this, but if you can lead me to Him, I am willing to stay with you." He then postponed his *Hajj* and remained in the company of Khwajah Sahib رحمة الله عليه.

Q: Why is it that nowadays, people do not listen to the advice of the pious? For example, if someone is going for *Hajj* and a *buzurg* advises him to remain behind and make some *Zikr*, etc. and thereafter go for *Hajj*, no one will heed the advice. They feel as though they are being prevented from performing their *Hajj*.
A: The reason for this is that nowadays, people do not have the *`azmat* and greatness in their hearts for those actions that transform people into *buzurgs*.

Hadhrat Moulana Shah Isma`eel Shaheed رحمة الله عليه & Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه

Hadhrat Sayyid Ahmad Rai Bareli رحمة الله عليه

Once, Sayyid Ahmad Shaheed Sahib Rai Bareli رحمة الله عليه said to Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه and Hadhrat Moulana Abdul Hayy Lucknowi رحمة الله عليه, "Come, let us go to the fair." The Hindus were holding a fair in the town and the three of them also attended it (with the intention of *Tableegh*). When they reached there, Sayyid Sahib رحمة الله عليه said to the others, "See if there are any capable persons present." They began searching for such individuals until they came across a *saadhu* (Hindu ascetic). It seemed that he was a very capable individual. When the three of them approached him, the *saadhu* was sitting completely naked but when he saw them, he immediately donned his clothing and stood up to welcome them.

They sat with him and engaged in conversation. "How many deities do you worship?" they asked. "I believe in **One God**" he replied. Moulana Sayyid Ahmad Sahib رحمة الله عليه then asked him, "Do you believe in Rasulullah ﷺ?" He answered in the negative. Sayyid Sahib رحمة الله عليه then asked him the reason to which he replied, "There is no need to believe in a messenger. A messenger is only the means to reach God and I have already reached Him."

Hadhrat Sayyid Sahib رحمة الله عليه then stretched out his hand and plucked out a fruit from thin air. He cut the fruit, ate from it, and fed some of it to the *saadhu* as well. The *saadhu* did the same by also plucking out a fruit from the *ghaib* (unseen). Hadhrat Sayyid Sahib رحمة الله عليه once again stretched out his hand and pulled out a knife and a cup

from nowhere. The *saadhu* did the same. Sayyid Sahib رحمة الله عليه then took the knife, slit the vein on his wrist, poured his blood into the cup, and buried it into the sand. The *saadhu* followed suit by also slitting his vein and burying his blood in the sand. After some time, Sayyid Sahib رحمة الله عليه unearthed his cup and the *saadhu* did the same. They found that the blood in Sayyid Sahib's cup was emanating a fragrance of musk whilst the blood of the *saadhu* was emanating a severe stench and was filled with worms.

Thereafter, Sayyid Sahib رحمة الله عليه mentioned to him that above the earth you may not seem to understand the need to believe in Rasulullah ﷺ. However, beneath the earth you will definitely see the need to do so. The *saadhu* accepted the advice of Sayyid Sahib رحمة الله عليه, recited the *Kalimah* and became a Muslim. He then joined Sayyid Sahib رحمة الله عليه and departed with him.

The clothing of Sayyid Ahmad Shaheed رحمة الله عليه

Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه used to wear a new pair of clothing every day. It was not that his clothes were washed daily by a dhobi (washer man), rather he wore a brand new set of clothing every day. There was a wealthy *nawab* who sewed 360 sets of clothes yearly and had them sent to him. He requested Sayyid Sahib رحمة الله عليه to wear a new set everyday and give the previous day's clothes over to some poor person. In this way, the poor will also be able to benefit from him. Hence, Sayyid Sahib رحمة الله عليه would donate 360 sets of clothes to the poor every year.

I was inspired to practise on the *Sunnah*

Once, someone asked Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه, "You had studied and learnt everything under Shah Abdul Azeez Sahib رحمة الله عليه. Why did you then take *bay`at* at the hands of Sayyid Ahmad رحمة الله عليه?"

He replied, “What I discovered by him, I did not find by anyone else. My sister had become a widow and I was teaching her Mishkaat Shareef. In our families, it was common that a widow would never remarry. I also had some reservations in this matter; hence, I omitted teaching her the chapter on *nikaah* fearing that if I taught her the virtues of marriage, she may desire to remarry. After taking *bay`at* to Hadhrat Sayyid Sahib رحمة الله عليه, I personally performed her *nikaah*. The enthusiasm to practise on the *Sunnah* was created in me after taking *bay`at* to Sayyid Sahib رحمة الله عليه.

Abdul Hayy is not so cheap

Moulana Abdul Hayy Sahib رحمة الله عليه was the *mureed* (disciple) of Hadhrat Sayyid Ahmad Rai Bareli رحمة الله عليه. Once, Sayyid Sahib رحمة الله عليه, the *shaikh* mentioned to Moulana Abdul Hayy رحمة الله عليه, “If ever you see me doing something against the *Sunnah*, immediately inform me of it.” Upon hearing this, Moulana Abdul Hayy Sahib رحمة الله عليه said to him, “Abdul Hayy is not so cheap that he will remain in your company if he sees you acting contrary to the *Sunnah*. The day I see you engaged in acts that are against the *Sunnah*, I will immediately abandon you.”

Either the *ibaadat* of Allah Ta`ala or the joys of marriage

When Hadhrat Sayyid Sahib رحمة الله عليه had married, he was slightly delayed for the *Fajr Salaah* the next morning to the extent that he just missed the *Takbeer-e-Ula* (first *takbeer*). Hadhrat Moulana Abdul Hayy Sahib رحمة الله عليه, who was the *imaam*, turned around after the *salaam* and announced, “It’s either the *Ibaadat* of Allah Ta`ala or the pleasures of marriage.” Hadhrat Sayyid Sahib رحمة الله عليه remained completely silent. He acknowledged his mistake and once again, according to his old habit, started attending the *Salaah* on time.

Those people who accuse our elders of worshipping their *Mashaayikh,* should take a lesson from this incident. Can anyone who worships his *peer* or *shaikh* ever admonish him in this manner?

Hadhrat Moulana Isma`eel Shaheed رحمة الله عليه and the *khatam* of the Qur'aan

Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه once mentioned to the people that when a person recites Qur'aan Shareef abundantly, it becomes easy for him to recite it so quickly to the extent that he is able to complete the entire Qur'aan in approximately one and half hours. The audience requested Moulana رحمة الله عليه to recite the entire Qur'aan for them in this duration.

Hadhrat Moulana Isma`eel Sahib رحمة الله عليه promised to meet them after the *Asr Salaah* at the Jamna River. Many people gathered there and Hadhrat Moulana began his recitation. Before the *Maghrib Salaah*, he had completed the recitation of the entire Qur'aan Shareef. We understand from this incident that there is another method of time calculation other than mathematics, and that is the calculation of *karaamaat* (miracles). *Karaamaat* (miracles) are not subject to the laws of maths, rather *karaamaat* are free from all laws of nature.

A 'teeth shattering' reply

Once, someone posed an objection to Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه that keeping a beard was against *fitrat* (nature), as a person is not born with a beard. Hence, we should all shave our beards. Moulana Isma`eel Shaheed رحمة الله عليه spontaneously replied, "In that case you should extract all your teeth, as this is also against *fitrat* (nature). One is not born with teeth." On hearing this reply, Hadhrat Moulana Abdul Hayy Sahib رحمة الله عليه, who was the friend of Hadhrat Moulana, mentioned, "You gave him a 'teeth shattering' reply."

Practicing swimming

Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه would take his sword in the intense heat and walk bare feet in the courtyard of the Jaamah Musjid in Delhi in order to make *mujaahadah* (self sacrifice). He would also swim from Delhi to Agra and would say that it is not possible that one will always have a boat to travel in and that is why we must learn to swim long distances, as this may come to some use in *jihaad*. If one prepares in advance, then at the time of need, it will be quite easy to endure these difficulties.

Fighting for martyrdom

Q: I have some misgivings about this matter. Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه had undertaken the effort of *jihaad* but he was unsuccessful in this regard.

A: These people never fought for victory. They fought for martyrdom. Hence, they were successful in what they fought for. Hadhrat Khalid bin Waleed ﷛ used to say, "I never ever fought in battle to attain victory. I used to fight with the intention of gaining martyrdom. Whenever I saw a crowd of the enemy and I felt that it was here where I shall be martyred, I dived headlong into the crowd, but death would keep on running away from me."

Dogs do not eat rabbits

Once, Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه was debating with a Shia *mujtahid* (a Shia scholar). Moulana had just hunted a rabbit and kept it in a corner when a dog came by, sniffed it and went away. The Shia *mujtahid* commented on this, "Can you see this? Even dogs don't eat rabbits. (Eating rabbits is *haraam* according to the Shias). Immediately, Hadhrat Moulana replied, "Yes! Yes! Rabbit meat is not meant for dogs i.e. Shias."

Another incident of Moulana Isma`eel Shaheed رحمة الله عليه

Once, a Shia approached Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه and posed a few questions. Sayyid Sahib رحمة الله عليه answered him, but the Shia shook his head saying, "I am not satisfied with these answers. I think that I should go to a certain Shia *mujtahid*." Saying this he left.

Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه heard about this and immediately went up to the Shia *mujtahid* and posed a few questions to him. The person who had come to question Sayyid Sahib رحمة الله عليه was also present. The Shia *mujtahid* answered them, but Moulana shook his head saying, "I am not satisfied with these answers. I think I should go to Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه. He will provide me with satisfactory answers." (In this manner, he silenced the Shia.)

Debating with the Shias

Once, the Shias set up a debate with Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه. The place for the debate was arranged outside the town and one of them had come with the intention of assassinating Moulana. Moulana managed to protect himself by locking himself up in a *musjid*. The Shia came and knocked at the door. Moulana asked who it was, to which the person replied that it was Kalb-e-Ali (the dog of Ali). Hadhrat Moulana sorrowfully replied, "This is the house of Allah Ta`ala. When the dog of Allah Ta`ala is not allowed in here, how can the dog of Ali رضي الله عنه be allowed?" Moulana did not open the door and the Shia eventually left.

Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه

Moulana Ahmad Ali Saharanpuri رحمة الله عليه meets Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه

Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه was a great *Sahib-e-Kashf* (person who receives inspiration). Once, the great *Muhaddith*, Moulana Ahmad Ali Saharanpuri رحمة الله عليه came to meet him. He had written the footnotes to Bukhaari Shareef. Moulana Fadhlur Rahman Sahib رحمة الله عليه mentioned to him, "You are the great *Muhaddith* who added the footnotes to the Bukhaari Shareef. However, if you open to certain pages (which he pointed out), you will find there are errors there." When they checked them out, they found that it was really incorrect.

The visit of Hadhrat Moulana Abdul Hayy Sahib رحمة الله عليه

Once, Hadhrat Moulana Abdul Hayy Sahib Lucknowi رحمة الله عليه went to Ganj Muraadabad. When he reached there, Hadhrat Moulana Fadhlur Rahman Sahib رحمة الله عليه mentioned to him, "You are the great *Faqeeh*. You have written the footnotes for Hidaayah and other books of *Fiqh*. I want to know from you, why did you make *Qasr* of (shorten) your *Salaah*?"

The distance between Lucknow and Ganj Muraadabad is more than the *Shar`ee safar* distance, but when Moulana had left Lucknow he did not have the intention of going to Ganj Muraadabad. He had gone to another town and from there he decided to travel and meet Hadhrat. Now, the distance from that town to Ganj Muraadabad was

not equal to the *Shar'ee safar* distance. Thus, he should have performed the full *Salaah* and not made *Qasr*. Moulana had admonished him for this.

The governor visits Hadhrat رحمة الله عليه

Once, the governor sent a message to Hadhrat Moulana Fadhlur Rahman Sahib that he wanted to visit him. Someone advised him that the governor sits on a chair. Hence, Hadhrat Moulana رحمة الله عليه arranged a chair for him. When he came in, he sat on the chair. He brought along a woman as well, but there was no chair for her. However, there was an earthenware pot turned upside down and Moulana رحمة الله عليه requested her to sit on that if she wished. She stretched out her hand to greet Moulana, but he immediately pulled his hands behind his back saying, "*Alhamdulillah*, I have not yet touched a strange woman."

When the governor asked him regarding his health, he replied, "In the light of the third moon, I am able to read a letter written with a very fine pen."

This was when he was already over 100 years old. *Subhaanallah*! What an excellent state of health he had at that age!

The author of Tafseer-e-Haqqaani also comes to visit

Moulana Abdul Haq Haqqaani رحمة الله عليه also visited Hadhrat Moulana. The following conversation ensued between them.

Moulana Fadhlur Rahman: You are a very famous *Mufassir*. You have written Tafseer-e-Haqqaani, the commentary of the Qur'aan. Tell me, how have you translated the word جَمَلُ – *jamal* in the *aayah* حَتّٰى يَلِجَ الْجَمَلُ?

Moulana Abdul Haq: Camel.

Moulana Fadhlur Rahman: In this instance, it does not mean camel. It refers to a thick rope. In this context, you will not find a

camel entering the eye of a needle. The thick ropes that are used to tie up the ships are more fitting for this context. Hence, in this *aayah*, the word *jamal* does not mean camel, but a thick rope. Okay, and then tell me, what is the meaning of اِبِل – *ibil* in the *aayah*:

اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ?

Moulana Abdul Haq: Here it is explained as camel as well.

Moulana Fadhlur Rahman: In this instance also, it does not mean a camel. It signifies clouds. In this *aayah* an explanation of the great creations of Allah Ta`ala are mentioned; the earth, the sky, and the mountains. What relationship does a camel have with these great creations? It is more appropriate to translate it as clouds in this context, as the clouds remains suspended between the skies and the earth.

The word *jamal* means camel, as well as a thick rope and the word *ibil* means camel, as well as clouds. Both these meanings are mentioned in the lexicons.

Forgiveness for Sir Sayyid and Ghaalib

Hadhrat Moulana Ganj Muraadabadi رحمة الله عليه mentioned in his *malfoozaat* that Sir Sayyid Khan (the founder of Aligarh University) was forgiven by Allah Ta`ala. He then mentioned that the reason for his forgiveness was that his intention was to be of assistance to the Muslims at large. Thereafter, he mentioned that Ghaalib had also been forgiven.

Once, Hadhrat Shaikh-ul-Hadeeth Sahib رحمة الله عليه went to the grave of Sir Sayyid and I was also with him. Hadhrat Shaikh رحمة الله عليه said to me, "Brother, we all are sinners, but we all must make *du`aa-e-maghfirat*."

Hadhrat Haji Imdaadullah Sahib رحمة الله عليه

Lessons of Mathnawi

Once, I met a Haji Sahib in Muzaffarnagar. He mentioned to me that he used to sit in the Mathnawi lessons of Hadhrat Haji Imdaadullah رحمة الله عليه in Makkah Mukarramah. During the lessons, Hadhrat Haji Sahib رحمة الله عليه would be lively and energetic. However, on completion of the lesson, he would be exhausted and bent over with weakness.

Hadhrat Haji Sahib's *karaamat*

A certain person once asked Hadhrat Haji Sahib رحمة الله عليه, "Is it possible for a person to perform his *Zuhr Salaah* in the Haram Shareef and then climb the mountain and reach Madinah Shareef before *Asr Salaah*?" Haji Sahib رحمة الله عليه replied, "Yes it is possible." Thereafter, on one day, Haji Sahib رحمة الله عليه called for him to take a stroll with him. He asked him to perform the *Zuhr Salaah* in the Haram Shareef. After *Salaah*, they climbed up a mountain and all at once, they could see Madinah Tayyibah before them. They performed their *Asr Salaah* in Madinah, returned to the mountain, and came back to Makkah Mukarramah to perform their *Maghrib Salaah* in the Haram Shareef.

This person made a careful note of the path and the mountain route taken by Haji Sahib رحمة الله عليه and decided to go himself one day. He found the mountain, but somehow could not manage to climb it. He immediately understood that this was actually Haji Sahib's رحمة الله عليه *karaamat* (miracle).

Difficult days

When Haji Sahib رحمة الله عليه came to Makkah Mukarramah, it was a time of great difficulty and hardship. Many a times he would meet the *Malaa'ikah*. As his friends and associates in Makkah increased, his meeting with the *Malaa'ikah* decreased. In those difficult days, he once asked a close friend of his to loan him some money. Despite the friend being wealthy, he refused Haji Sahib رحمة الله عليه and excused himself. Hadhrat Haji Sahib رحمة الله عليه was extremely grieved at this. He was not grieved because of not procuring the loan, but on account of him having asked his friend instead of asking that Being who had bestowed his friend with the wealth.

Haji Sahib رحمة الله عليه meets with a jinn

In Gangoh, I (Hadhrat Mufti Mahmood Sahib رحمة الله عليه) had learnt Qur'aan under the tutorship of a blind *Ustaaz*. He lived alone in the house next to that of Hadhrat Moulana Gangohi's رحمة الله عليه daughter. This place was frequented by many visitors. One night, a person with hairy hands came to meet him. He asked the visitor who he was. The visitor replied that he was living in the same house. He then asked the visitor why he had so much of hair on his hands to which he replied, "I am a jinn." When he heard this, he became terrified.

Hadhrat Haji Sahib رحمة الله عليه also lived in that same room. One day, the same jinn came to meet Haji Sahib رحمة الله عليه in the form of a man. Haji Sahib رحمة الله عليه asked him who he was and he replied that he lived in the same house. Hadhrat Haji Sahib رحمة الله عليه understood immediately that he was a jinn and posed the following question to him, "How is it that you show respect and devotion to me, yet you take possession of my friend's house?" The jinn replied, "I live here only to protect this house."

Hadhrat Haji Sahib رحمة الله عليه takes *bay`at*

Before taking *bay`at* to Miajee Noor Muhammad Janjaanwi رحمة الله عليه, Hadhrat Haji Sahib رحمة الله عليه saw a dream wherein he saw Rasulullah ﷺ holding an audience in a most respected gathering. Hadhrat Haji Sahib رحمة الله عليه narrates, "I had no courage to go forward and meet Rasulullah ﷺ. I saw that my *maamoo* (maternal uncle) was also present. He came forward, took me by my hand, and put them into the *mubaarak* hand of Rasulullah ﷺ who then placed my hand into the hand of an elderly, weak person. Thereafter my eyes opened. I searched far and wide for him but was unsuccessful. I was extremely perturbed by this. After a few days, I went to Jalalabad and explained the entire incident to my *Ustaaz*, Moulana Qalandar Ali Jalalabadi رحمة الله عليه who advised me to go to Lohari where Miajee Noor Muhammad Janjaanwi رحمة الله عليه lived. When I reached there, I found the very same elderly person whom I had seen in the dream.

Immediately I fell on to his feet. Miajee Sahibرحمة الله عليه embraced me and said, 'You have a lot of confidence on your dream.' This was my *Shaikh's* first *karaamat*. Without telling him my dream, he already mentioned it to me at the first meeting."

After my demise you will receive the same benefit

When Hadhrat Miajee Noor Muhammad Janjaanwi رحمة الله عليه fell ill, he decided to return to Janjaana. On the way, he stopped in Thanabhawan to meet Hadhrat Haji Sahib رحمة الله عليه. After meeting him, he said to him, "Haji Sahib, I wanted to take more work from you but now there is no more time."

When Haji Sahib رحمة الله عليه heard this, he burst out crying, as he understood that the time of his *Shaikh's* demise had now arrived. Miajee Sahib رحمة الله عليه comforted him saying, "You will receive the same benefit from me after I have passed away as you were receiving when I was alive."

After the demise of Hadhrat Miajee Sahib رحمة الله عليه, Hadhrat Haji Sahib رحمة الله عليه used to say, "After the demise of my *Shaikh*, I still receive the same benefit from him as I used to receive when he was alive."
From this we understand that there are some people who are still able to benefit from their *Mashaayikh* even after they have passed away.

If I get Rasulullah ﷺ to tell you…..

At the time when Hadhrat Haji Sahib's *kitaab*, '*Haft Mas'alah*' was published, Moulana Hafiz Ahmad Sahib رحمة الله عليه, the previous principal of Darul Uloom Deoband saw Hadhrat Haji Sahib رحمة الله عليه in a dream. In the dream, Hadhrat Haji Sahib رحمة الله عليه asks him, "Bhai, when the *Fuqahaa* have given some leeway in this *mas'alah* that is mentioned in my book (Fesla Haft Mas'alah), then why is it that you people are so strict on it and declare it as impermissible?"
Hafiz Sahib رحمة الله عليه replied, "No, it is not permissible." Haji Sahib رحمة الله عليه said, "It is permissible." Again, Hafiz Sahib رحمة الله عليه maintained that it was not permissible. On the third occasion, Haji Sahib رحمة الله عليه said to Hafiz Sahib, "What if I get Nabi ﷺ to tell you that it is permissible?" Hafiz Sahib رحمة الله عليه replied, "It is because of Nabi ﷺ that we are saying this is incorrect. If Nabi ﷺ himself says that it is permissible, then how can we ever reject what he is saying?"

Thereafter they saw Rasulullah ﷺ appearing before them in the form of Hadhrat Moulana Gangohi رحمة الله عليه. They both folded their hands and went and stood respectfully in the corner. Rasulullah ﷺ then said to Haji Sahib, "What this youngster is saying is correct." When Hadhrat Haji Sahib رحمة الله عليه heard this, he said, "It is correct," and stood up and bowed seven times accepting that it was correct.
Thereafter Rasulullah ﷺ said to Haji Sahib رحمة الله عليه that he was leaving and Haji Sahib رحمة الله عليه agreed. As Rasulullah ﷺ was leaving, Hafiz Ahmad Sahib, in a very soft tone asked Nabi ﷺ, "In the books

of *Hadeeth* we understand your *mubaarak* features to be different from what we are seeing now. Now, you resemble Hadhrat Moulana Gangohi رحمة الله عليه."

Hadhrat Nabi ﷺ replied, "My actual features are as you have read in the *kitaabs*, but I have come in the form of Hadhrat Moulana Gangohi رحمة الله عليه because you both have confidence and love for him." Hafiz Ahmad Sahib رحمة الله عليه wrote this dream down and sent it to Hadhrat Haji Sahib رحمة الله عليه who was residing in Makkah Mukarramah. Haji Sahib رحمة الله عليه was very pleased with this dream and bequeathed that the letter must be placed with him in one corner of his grave.

Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه

The fig tree at the grave of Shah Abdul Quddoos Gangohi رحمة الله عليه

Q: There is a famous fig tree at the *mazaar* (mausoleum) of Shah Abdul Quddoos Gangohi رحمة الله عليه. Is it true that Hadhrat Moulana Rasheed Ahmad Sahib رحمة الله عليه used to have lessons under this tree?

A: The tree is positioned nearby. However, it was not in the same room as Shah Abdul Quddoos Sahib's *mazaar*. Hadhrat Moulana Gangohi رحمة الله عليه used to deliver his lesson in the veranda. There was a thatched shelter next to the veranda and he used to sit under the thatched shelter and deliver the lessons. He may have also delivered some lectures under the fig tree, as there is ample space for students, to sit under it.

Hadhrat Gangohi رحمة الله عليه gathers the students' shoes

Once, Hadhrat Moulana Gangohi رحمة الله عليه was delivering lessons on *Hadeeth* when it suddenly started raining. The students all picked up their books and ran towards the shelter. Hadhrat رحمة الله عليه in the meantime, picked up their shoes and brought it to them. On that day, perhaps he was teaching under the fig tree.

When Hadhrat Moulana Gangohi Sahib رحمة الله عليه had just qualified, he would spend many hours at the grave of Shah Abdul Quddoos Sahib رحمة الله عليه. As time passed, he slowly moved away from there and stopped visiting the *mazaar*. He would then recite *Faatihah* (*du`aas* etc.) and convey the rewards from afar.

Hadhrat Gangohi's compassion to his attendant

Hadhrat Moulana Gangohi رحمة الله عليه had a student in his service, who attended to his chores. One day, Hadhrat رحمة الله عليه sent him on an errand and in his absence, someone sent some *mitaai* (sweetmeats) as a gift. Hadhrat رحمة الله عليه immediately distributed it amongst those that were present. When the student returned, he heard that *mitaai* had been distributed in his absence. He became very angry thinking to himself that when there was work to be done, then he was the chosen one, but when *mitaai* is being distributed, it is destined for others. He felt extremely upset at this.
In the meantime, he heard some footsteps coming towards his room and then he heard a knock on his door. Angrily he asked from inside, "Who's there?" The reply came, "It is Rasheed Ahmad. Here is your share of the *mitaai*. You were not here when it was being distributed. I have kept your share for you."

Speaking ill of Hadhrat Gangohi رحمة الله عليه

If anyone swears us or speaks ill of us, we quietly listen to it. A *buzurg* had mentioned that when a person kisses my hands with his lips, I wait for him to swear me with those same lips. The reason for this is that his lips are made to move. (Allah Ta`ala makes his lips move.) These lips are not in his control. It has been created to speak.

Hadhrat Moulana Yahya Sahib رحمة الله عليه used to read the correspondence to Hadhrat Moulana Gangohi رحمة الله عليه. One day whilst reading aloud a letter, he abruptly stopped. Hadhrat Gangohi رحمة الله عليه asked him the reason for this to which replied, "This letter is nonsensical. It's not worth reading it." Hadhrat Gangohi رحمة الله عليه scolded him and said, "This comes from there (from Allah Ta`ala). It is ordained to be said in this manner. Who are you to stop reading it? You will have to read it." Thus, Moulana Yahya Sahib read the entire letter.

One day a person from Punjab wrote an abusive letter to Hadhrat Madani رحمة الله عليه swearing him with the vilest language. When Hadhrat Madani رحمة الله عليه asked who this person was, Hadhrat Raipuri رحمة الله عليه replied, “This is a mad person. He writes similar letters to me as well. Don’t pay any attention to him.” When Hadhrat Madani رحمة الله عليه heard this, he said, “That’s fine. I thought only Husain Ahmad was being sworn at in this manner.” Hadhrat Raipuri رحمة الله عليه then said, “This person used to write similar letters to Hadhrat Thanwi رحمة الله عليه using the most vulgar language.”

Once, he even opened up a case against Hadhrat Thanwi رحمة الله عليه claiming that Hadhrat snatched away the spiritual condition of his heart and to prove his claim he presented the names of Hadhrat Shaikh رحمة الله عليه and Hadhrat Raipuri رحمة الله عليه as witnesses. Summons was then issued to Hadhrat Thanwi رحمة الله عليه.

All types of people would come to Thanabhawan! Somehow, Hadhrat Thanwi رحمة الله عليه managed to settle the matter.

After swearing and criticising Hadhrat Thanwi رحمة الله عليه, he did the same with Hadhrat Madani رحمة الله عليه followed by Hadhrat Raipuri رحمة الله عليه and finally with Hadhrat Shaikh رحمة الله عليه. I once saw this very same person, on a dark night, sitting in the *musjid* holding an umbrella over his head with his eyes covered up like a mad person. His sanity was snatched away from him completely.

The *majlis* of Hadhrat Gangohi رحمة الله عليه

Q: Were there long periods of silence in the *majaalis* of Hadhrat Gangohi رحمة الله عليه?

A: Most of the time, Hadhrat would remain silent. Sometimes, the *Ulama* would discuss certain issues among themselves. Once it happened that they were discussing an issue regarding a *fatwa* of *kufr* passed against someone. The discussion continued for a while when

Hadhrat Gangohi رحمة الله عليه turned his attention to them and said, "What vain talks are you people involved in? The forgiveness of people on the Day of *Qiyaamah* will not be based on the *fatwas* issued by you. There will be such people there, whom you have branded as *kaafirs*, but by the *qasam* of Allah Ta`ala, they will enter directly into *Jannah***.** However, for the sake of maintaining the system of the *Shari`ah*, at times it becomes necessary to pass such a *fatwa*. Don't waste too much time in these matters. Get involved in doing your work."

Admonition in the dream

A person had a habit of eating after *Maghrib* and going to sleep immediately thereafter thereby missing his *Esha Salaah* with *jamaat.* At some portion of the night, he would wake up and perform his *Salaah*.

Once he came to Gangoh, and according to his habit ate after *Maghrib* and slept away. In his dream, he saw Hadhrat Gangohi رحمة الله عليه giving him a slap and waking him up saying, "Have you gone to sleep without performing your *Esha Salaah*." He woke up with a shock and realised that it was just a dream. However, he never had the courage to ever sleep again after *Maghrib Salaah*.

Disgust for *bid`at*

Hadhrat Moulana Gangohi رحمة الله عليه had such an aversion for *bid`at* that he never allowed any visitors to come and see him during the days when the *`urs* was celebrated at the *mazaar* of Hadhrat Shah Abdul Quddoos Gangohi رحمة الله عليه. He would not even make *musaafahah* (shake hands) with anyone, even if the person had no intention of taking part in the *`urs*.

One day, at the time of *Esha Salaah*, the *qawwali* was still playing when Hadhrat Gangohi رحمة الله عليه asked, "Has the *Azaan* for *Esha* not gone as yet? Why is the *qawwali* still on?" Someone replied that the

Azaan had already been called out. “Then why hasn’t the *qawwali* stopped,” asked Hadhrat Gangohi رحمة الله عليه. (The reason for Hadhrat رحمة الله عليه asking this question was that the *bid`atis* made consideration towards the *Esha Salaah* and would stop the *qawwali* at the time of *Azaan* and resume it after the *Sunnahs* had been completed.)

Most people would become *‘bid`atis’* for three days only. Otherwise, they made *mashwarah* with him and obeyed Hadhrat in every command. They even followed him in *Tahajjud Salaah*. On one occasion, they came to Hadhrat Gangohi رحمة الله عليه and mentioned to him that a certain person, from a different area, had come to their village and he started getting into a *haal* (trance). Hadhrat رحمة الله عليه advised them to carry him and place him at the corner of the pond. Thus, four people picked him up; two held his hands whilst the other two carried him by his feet and they left him near the pond to continue with his *haal*. The poor man became very angry when they did this.

He will turn me into a *kaafir*

A person, who lived in the area, used to say, “Moulana Rasheed Ahmad Gangohi is going to turn me into a *kaafir*.” When asked the reason for saying this, he replied, “When he ascends the *mimbar* and says that *qawwali* is *haraam,* I feel like going onto the *mimbar* and saying that it is permissible. Now you tell me, if I go onto the *mimbar* and reject a person who is the vicegerent of Rasulullah ﷺ, will I not become a *kaafir*?” This is the lofty position that they held Hadhrat Moulana Gangohi رحمة الله عليه in.

Hadhrat’s family

Q: Is there anyone still alive from Hadhrat’s family?

A: Yes. He has two grandsons living in Gangoh.

Sa`eed Gangohi, who is more commonly known as Bhai Jee, and lived in the room above the Madani Door in Darul Uloom Deoband, was also his grandson. He has now passed away.
The manner in which he passed away was also very unique. Moulana Arshad Madani (دامت برکاته) had taken him home when he had fallen very ill. He remained in a state of unconsciousness for a few days and one day he came around and asked whether the *Azaan* of *Asr* had been given. He then asked them to help him make *wudhu*. When he was told that he cannot make *wudhu*, he requested them to make *tayammum* for him and also change his *lungi*. He then sat up started performing *Salaah* and in his *Salaah* he passed away.

Hadhrat Gangohi رحمة الله عليه had two sons. One was Mahmood, who was the father of Bhai Sa`eed. The other son's name was Mas`ood. Hakeem Mas`ood's two sons are still living in Gangoh. One is a graduate of Darul Uloom Deoband. His name is Hakeem Abdur Rasheed Mahmood, but he is affectionately known as Hakeem Nannu Mia. The other son is not a formal *aalim*. His name is Mustafa Kaamil. He is a Peer Sahib. He lives in Hadhrat's room, as he does not have a home of his own.

Advice of a pious person in *Hajj*

Once, Hadhrat Gangohi رحمة الله عليه went for *Hajj*. Whilst performing *Tawaaf*, he passed by an old, blind, pious person who was sitting in the corner of the *Mataaf*. When Hadhrat رحمة الله عليه got close to him, he heard him saying, "البس لباس الصالحين (Wear the clothing of the pious)." He mentioned this a few times. After Hadhrat رحمة الله عليه had completed his *Tawaaf*, he went up to him and asked him what he was saying. The pious person replied, "خشن خشن (Coarse, coarse)," and then indicated towards a *khaddar kurta* (a *kurta* made with *khaddar*, a thick type of material). He then said to Hadhrat رحمة الله عليه, "Wear this kind of thick clothing. When Allah Ta`ala has purified you

internally, why do you then wear this good clothing and hide your inner self. Wear the clothes of the pious."

The clothing of the pious

Q: Please explain what is the meaning of the 'clothing of the pious'?
A: This means that we must not wear clothing that is very shiny and fancy. Rather wear simple clothes. However, if Allah Ta`ala blesses you with good clothing, who can then remove such clothes?

Forgiveness because of the *Kalimah*

In those days, *lotas* (earthenware jars) were kept in the *Masaajid* for the purpose of making *wudhu*. Once, a *musalli* took the water from one pot into his mouth and found it to be extremely bitter. He mentioned this to Hadhrat Gangohi رحمة الله عليه complaining that the water in the *lota* is bitter, whereas the water from the well is sweet. Everyone was surprised at this. Why was the water from the well sweet, but bitter when poured into the jug? Hadhrat Gangohi رحمة الله عليه paused for a moment and asked everyone to recite the *Kalimah*. For some time everyone engaged in the recitation of the *Kalimah* and then Hadhrat رحمة الله عليه made *du`aa*. After the *du`aa*, he asked them to taste the water and to their utter surprise they found it to be sweet.
When Hadhrat Gangohi رحمة الله عليه was asked the reason for this, he replied, "The person who made these pots, used the soil from the graveyard. The sand for this particular pot must have been taken from the grave of such a person who was being punished. By reciting the *Kalimah* and conveying the *thawaab* and thereafter making *du`aa-e-maghfirat* (*du`aa* for forgiveness), the punishment was withheld. Hence, the water now became sweet."

There is no need to lie in order to make someone believe you

Once, a question came from Katak requesting my opinion regarding Muhammad bin Abdul Wahhaab An-Najdi. The questioner signed

his name as a Qaasimi (graduate of Darul Uloom Deoband). I replied, “I have not met Muhammad bin Abdul Wahhaab neither have I met any of his associates nor have I read any of his books. I have no information regarding him; hence I cannot venture an opinion.”

This person then replied that Hadhrat Moulana Gangohi رحمة الله عليه has written in Fataawa Rasheediyah that he was a good person. If you also say a few words of compliments regarding him, what harm will there be in this? Hadhrat رحمة الله عليه replied, “You do not need any proof to have a good opinion about someone. Merely being a Muslim is sufficient proof of him being a good person. However, it is necessary for one to have proofs if you want to brand him as an evil person. How is it then possible to brand a Muslim as evil when you have no proof against him? In fact, there is proof that he has done some good work for *Deen*. Hadhrat Gangohi رحمة الله عليه had seen some of his works and acknowledged him to be a person of virtue, but later on when he studied Fataawa Shaami, Hadhrat رحمة الله عليه adopted a view of silence.”

This person then replied saying, “In our area, we fabricate certain virtues about Hadhrat Gangohi رحمة الله عليه in order to build up people’s confidence. You have now thrown water over all our efforts. What harm would there be if you just wrote two lines in praise of Muhammad bin Abdul Wahhaab and that too when Hadhrat Gangohi رحمة الله عليه has already praised him. You know very well that it has been promised that nothing incorrect will ever emanate from the mouth of Hadhrat Gangohi رحمة الله عليه.”

I replied, “I have explained to you already that initially Hadhrat Gangohi رحمة الله عليه had praised him, but later on when he studied Fataawa Shaami, he preferred to remain silent in this regard. As far as incorrect *masaa’il* emanating from Hadhrat’s mouth is concerned, this is with respect to the *masaa’il* of the *Shari`ah*, not with regards to people. People have no connection with *Shar’ee masaa’il*. The

masaa'il of the *Shari`ah* is a different matter and the classification of people is a different matter. What harm will be caused to us if someone does not have confidence in Hadhrat Gangohi رحمة الله عليه? Why must we lie and forge incidents in order to build their confidence. If they wish to accept him, very well, otherwise they may go their own way. As far as what you are doing, this is not an acceptable practice. I do not approve of it neither will anyone from Deoband approve of it as well. If Hadhrat Moulana Gangohi رحمة الله عليه was alive, he would not have sanctioned it either. By writing the word Qaasimi next to your name implies that you have studied in Deoband. If in reality you did study in Deoband, I am surprised that you do not know what his *maslak* was. However, if the word Qaasimi means something else to you, this will be a different matter."

His pen looks at the `*Arsh* and moves

Once, someone asked Mia Abdur Raheem Shah Sahib رحمة الله عليه the *Tafseer* of the *aayah*,

يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۙ﴿۴﴾ وَ تَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ

Shah Sahib رحمة الله عليه explained the literal meaning of the *aayah;* that the mountains will fly like cotton flakes, but because he was unlettered, he told him to find out the meaning from Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه. The questioner then asked, "Does Moulana Gangohi know the meaning of this *aayah*?" Shah Sahib رحمة الله عليه replied, "What can one say about him? His pen looks at the `*Arsh* when it writes."

I have seen him honoured on the threshold of *Fatwa*

The Barelwis object to Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه because he had classified the crow as *halaal*. In reality, they have no grounds for any objection. Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه has mentioned that once, a person asked Sai

Tawakkul Shah رحمة الله عليه of his opinion in this matter, as Hadhrat Moulana Gangohi رحمة الله عليه had given permission to eat it. Shah Sahib رحمة الله عليه got very angry and said, "Are you objecting to the *fatwa* of Hadhrat Moulana Gangohi رحمة الله عليه, whereas I see him being honoured on the threshold of *Fatwa*."

Authority to give *Fatwa* in the presence of Rasulullah ﷺ

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه once mentioned to me (Hadhrat Mufti Mahmood Hasan Sahib رحمة الله عليه) that Ameer Shah Khan Sahib رحمة الله عليه mentioned to him that Hadhrat Moulana Gangohi رحمة الله عليه related to him a dream, wherein he had once seen Rasulullah ﷺ seating him onto the *mimbar* and asking him a hundred *masaa'il* which he answered in accordance to the Hanafi *fiqh*. Thereafter Rasulullah ﷺ gave him permission to issue *fatwa*.

Hadhrat Moulana Gangohi رحمة الله عليه in his student days

Whilst Hadhrat Moulana Gangohi رحمة الله عليه was studying in Delhi, there were times when he would get extremely hungry. He would go to the bazaar and pick up the vegetable leaves from the vendors, wash it, cook it and mould them into little balls. Thereafter, whenever he felt hungry, he would eat some of them and satiate his hunger in this manner.

Note: Students nowadays should take a lesson from this incident. Just for ease and comfort, they keep on changing their *Madrasah*.

A C.I.D. agent stays by Hadhrat Moulana Gangohi رحمة الله عليه

Once a person came and stayed with Hadhrat Moulana Gangohi رحمة الله عليه for a few days. When he was leaving, he mentioned to Hadhrat رحمة الله عليه, "I do not want to deceive you. I am a C.I.D. agent on behalf of

the government. I have come to investigate your source of income." Hadhrat رحمة الله عليه asked him, "What has this to do with the government?" He answered, "We had information that you have ties with thieves and rogues and this is how you earn your income." Hadhrat Moulana Gangohi رحمة الله عليه then asked him, "What was the outcome of your investigation?" He replied, "You do not have any contact with rogues and thieves. In fact if a thief spends some time with you, he will abandon all his evil habits." Thereafter, Hadhrat رحمة الله عليه asked him, "How do you think I earn my wealth?" He replied, "Those people who come to you, give you some wealth. You do not accept gifts from anybody and if you do accept then you accept very little." After a little while, he asked Hadhrat رحمة الله عليه, "Why is it that these people give you money?" Hadhrat رحمة الله عليه remained completely silent.

After sitting there for a while, the C.I.D. agent took out two rupees from his pocket and gave them to Hadhrat رحمة الله عليه. Hadhrat رحمة الله عليه smiled and asked him, "And why is it that you are giving this money to me?" He replied, "I just desire to give you two rupees." Thus, Hadhrat Moulana Gangohi رحمة الله عليه stated, "I also do not know why you are giving them to me. It is His work and He runs all the affairs (i.e. Allah Ta`ala takes care of everyone's affairs)."

Excusing himself from going to Ilaahabad

Once, some people had invited Hadhrat Moulana Gangohi رحمة الله عليه to Ilaahabad. Hadhrat رحمة الله عليه replied, "There are two of my *buzurgs* buried in Ilaahabad. It is not possible for me to come to Ilaahabad and not pay my respects by their graves, but if I do come, there is a great chance of *fitnah* arising. Thus I excuse myself from coming there."[6]

[6] Hadhrat's presence at the graveside could be used as a proof for those who commit *shirk* at gravesites of *Auliya*.

Studying philosophy

My father, Hadhrat Moulana Hamid Hasan Sahib رحمة الله عليه once said, “Whilst studying at Darul Uloom Deoband, I went with a friend to Gangoh. When we visited Hadhrat Moulana Gangohi رحمة الله عليه, Hadhrat asked my companion, ‘Which *kitaab* are you presently learning?’ He replied, Mulla Hasan’s ‘Mebzi’.’ Hadhrat remarked, ‘I am not inquiring whether you are passing urine and stool. I am asking whether you are studying any *kitaabs*.’ My companion then said, ‘Hidaayah and other *kitaabs*.’ Hadhrat remarked, ‘Yes these are the *kitaabs* to study.’

Hadhrat Gangohi referred to philosophy as the passing of urine and stool because he detested philosophy. He had learnt this science, but never taught it. On the other hand, Hadhrat Nanotwi رحمة الله عليه was very well acquainted with this science and he used to consider it beneficial and necessary.

Q: Why did Hadhrat Gangohi رحمة الله عليه forbid this science? It is also recorded in Tazkirat-ur-Rasheed, that when someone mentioned to Hadhrat Gangohi رحمة الله عليه that it should be taught because one cannot be employed in the *Madaaris* without having knowledge of it, Hadhrat Gangohi رحمة الله عليه responded by saying, “This is like employing someone to carry a basket of *najaasat* (impurity) on his head to the bazaar for one rupee.”

A: Hadhrat Gangohi رحمة الله عليه used to forbid learning philosophy because it teaches the theory of “*juz la yatajazzaa* – a particle cannot be split”. If one believes this theory, then he will have to believe that the world is ever existent, and consequently, he will lose *Imaan* with regards to *Qiyaamah*, reckoning and all the matters pertaining to the hereafter. Although these false beliefs of the philosophers are refuted when this science is taught at the *Madaaris*, one’s mind still becomes polluted if we ponder over and utter the words of the philosophers. This is why Hadhrat Gangohi رحمة الله عليه prohibited it. As far as *mantiq* (logic) is concerned, there is a need for it. This is fulfilled in Mirqaat

and Sharh-e-Tahzeeb. It is also found in Qutbi. However, Mulla Hasan has nothing to do with *mantiq*.

Not participating in a *majlis* of *Meelaad*

Once, Hadhrat Moulana Gangohi رحمة الله عليه went to Makkah Mu`azzamah. Whilst there, he spent most of his time in the company of Hadhrat Haji Sahib رحمة الله عليه. There was a *Meelaad* program that had been organised during that period, and Hadhrat Haji Sahib رحمة الله عليه asked him if he wanted to join him for the *Meelaad* program. Hadhrat Moulana Gangohi رحمة الله عليه refused saying, "I prevent people in India from going to these processions because of the evils that take place there. If they come to know of my participation in a *Meelaad* program over here, what will they say?"

When Hadhrat Haji Sahib رحمة الله عليه heard this he said, "*Jazakallah*. The happiness that I experience by you not coming with me is much more than I would have experienced by you accompanying me. You have remained firm on what you understand to be the truth."

One of Hadhrat Gangohi's رحمة الله عليه *khaadims* (attendants) quietly attended this program and commented that if Hadhrat Moulana Gangohi رحمة الله عليه did attend this program, he would not have objected to it as no evil customs took place therein.

[**Note:** This *Meelaad* program could be compared to a *Seerat jalsah* held nowadays and not to the customary *Meelaad* programs that take place featuring *bid`aat* etc.]

Have you not yet come to your senses?

Initially, the spiritual condition of Hadhrat Moulana Gangohi's رحمة الله عليه son, Mahmood Ahmad, was not very good. He used to take an iron bucket and go to the river, fill it with water and lift it in one

hand pouring the water over him and then doing the same with the other hand.[7]

One day, Hadhrat Moulana Gangohi رحمة الله عليه said to him, "Mahmood, have you not yet come to your senses. Until when are you going to keep on engaging in this? Think of the time when your body will become food for the worms in the grave."

This short and brief advice had such an effect on him that after that day, his entire condition changed dramatically. There was a complete revolution in his life.

I find three things within myself

Once, Hadhrat Haji Imdaadullah Sahib رحمة الله عليه wrote to Hadhrat Moulana Gangohi رحمة الله عليه saying, "I am informed of the *haalaat* (conditions) of the various *mureeds*, but I am not informed regarding your condition. (You do not write your conditions to me)."

Hadhrat Gangohi رحمة الله عليه replied, "What must I write? I do not have any *haalaat* to report. However, after establishing my connection with you, I find three things within myself. The first thing is that the matters of the *Shari`ah* have become natural for me. Just as I feel inclined towards eating when I am hungry, in the same way I feel an urge to perform *Salaah* and fulfil other aspects of *Deen* at its appropriate time. Without fulfilling my obligations, I do not attain the peace of mind. The second condition is that the one who praises me and the one who disgraces me are both equal in my eyes. If someone praises me a thousand times over or swears at me, it does not affect me in the very least. I am not affected with anyone's praise nor do I feel affected with anyone's disgrace. The third condition is that I do not find any contradictions in the laws of the *Shari`ah*."

Thereafter, Hadhrat Haji Sahib رحمة الله عليه replied, "The first condition indicates perfection in your *`amal* (actions), the second indicates to

[7] This was the method of building one's physique in those days.

your connection with Allah Ta`ala and the cleanliness of your heart whilst the third indicates perfection of your *`ilm* (knowledge)."

Where will I get a *zarf* (capacity) like him?

Once, a mureed of Hadhrat Moulana Fadhlur Rahman Ganjmuraadabadi رحمة الله عليه requested permission to visit Hadhrat Moulana Gangohi رحمة الله عليه. Moulana replied, "You may go. Convey my *salaams* to Moulana. He is a very good person."

These were the highest words of praise that Moulana Fadhlur Rahman Sahib used for anyone, "He is a very good person."

Thus, the *mureed* reached Gangoh and spent some time in the company of Hadhrat Moulana Gangohi رحمة الله عليه. When he was departing, Hadhrat Moulana Gangohi رحمة الله عليه requested him to convey his *salaams* to his *Shaikh* and also asked him to convey two messages to him.

The first was: ذرا ضبط سے کام لیا کریں (Suppress yourself and do your work). (Hadhrat Gangohi رحمة الله عليه gave him this advice because he used to frequently express the *kashf* (inspirations) he received.) The second message was: خلق محمدی اختیار کریں (Adopt the character of Hadhrat Muhammad ﷺ.) (The reason for this advice was that he used to get upset with the people who came to him and would thus chase them away).

When the *mureed* returned, he conveyed Hadhrat's *salaams* and also mentioned the advices of Hadhrat. Upon hearing the first one, Moulana Fadhlur Rahman Sahib رحمة الله عليه mentioned, "Where do people come to me to learn *Deen*? People come to me requesting *ta`weez* for their court cases, a *ta`weez* for getting children, a *ta`weez* for finding a job, etc. If I don't get angry with them and chase them away, what else can I do with them? He sits over there in Gangoh and says "Adopt the character of Muhammad ﷺ."

When he heard the second advice, "Suppress yourself, and do work," he let out a deep sigh and said, "Where can I get the *zarf* (capacity) like his? He drinks up the entire ocean (of spirituality) and does not even let out a single burp."

[Hadhrat Moulana Fadhlur Rahman Sahib was senior to Hadhrat Gangohi رحمة الله عليه. He was the direct student of Shah Abdul Azeez Sahib رحمة الله عليه.]

Moulana Abdus Samee Sahib goes to Gangoh

Hadhrat Haji Sahib رحمة الله عليه had a *mureed* by the name of Moulana Abdus Samee Sahib Rampuri رحمة الله عليه who was in favour of attending *Meelaad*. He even wrote a book entitled Anwaar-e-Saati`ah supporting his viewpoint. Hadhrat Moulana Gangohi رحمة الله عليه was also the *mureed* and *Khaleefah* of Hadhrat Haji Sahib رحمة الله عليه but was very firm against *meelaad* due to the wrongs prevalent in these gatherings. He also had the book Baraaheen-e-Qaati`ah written in refutation of Anwaar-e-Saati`ah. These two *Ulama* had serious differences between them in certain *masaa'il*.

However, on one occasion when Moulana Abdus Samee Sahib رحمة الله عليه had to go to Gangoh for a function, he made a point of also going to meet Hadhrat Moulana Gangohi رحمة الله عليه who in turn expressed his desire for him to join him in a meal. Moulana Abdus Samee Sahib accepted his invitation, but during that time, they did not discuss any of the controversial topics.

Do not fear, Allah Ta`ala will assist you

There was a person in Gangoh who narrated an incident about a murder that had taken place near their home. The family of the deceased furnished the name of his father as one of the suspects, whereas he was completely innocent. He further narrates;

"My father had *ta`alluq* (association) with Hadhrat Moulana Gangohi رحمة الله عليه who advised him to follow the necessary legal routes and mentioned to him, 'Do not fear, Allah Ta`ala will help you.' Hence, he continued until eventually the date for the case had drawn near. He came back to Hadhrat Moulana Gangohi رحمة الله عليه to inform him about the court case, but again Hadhrat رحمة الله عليه mentioned to him, 'Do not fear, Allah Ta`ala will help you.' He had come to Gangoh on foot. (In those days, there was no transport to Gangoh from Saharanpur. I, [Hadhrat Mufti Mahmood Sahib رحمة الله عليه] also walked on many occasions from Saharanpur to Gangoh.) The next day when he went to court, the secretary informed him that it was decided that the culprits will be punished. When he asked if his name was also recorded therein, the secretary replied in the affirmative.

Upon hearing this, he became extremely worried, especially due to the fact that Hadhrat Moulana Gangohi رحمة الله عليه had told him not to become concerned, whereas the punishment had already been decided for him. He went to a nearby *musjid*, made *wudhu*, performed two *rakaats Salaah* and cried to Allah Ta`ala with great humility. In that condition, he slept away. In his dream, he saw Hadhrat Gangohi رحمة الله عليه saying to him, 'Do not fear. Allah Ta`ala will help you.' He then went to Saharanpur where he was informed that the death penalty had been issued against him. After making some enquiries to extricate himself from this situation, he was told that if the mayor from Delhi aborts this decision, then only will the resolution be changed. He thought for some time that how will he be able to secure a meeting with the mayor, as he was a poor and simple person; how will this be possible for him? Nevertheless, he went to Delhi and upon enquiry was told that the mayor will come to perform the *Jumu`ah Salaah* in the *Jaami` Musjid*. He immediately recognised the mayor and waited for him to complete his *Salaah*. When the mayor completed his *Salaah*, he caught hold of his sleeve and begged him to please abort the death penalty hovering over his head. The mayor pulled his hand away and in an upset tone said to

him, 'Did I not tell you, do not fear, Allah Ta`ala will help you.' When he looked carefully, he saw that this was Hadhrat Moulana Gangohi رحمة الله عليه himself. Thereafter his eyes opened.

His heart was now at ease. When he reached the court to hear the decision, it was told to him that the others will be punished, but he will be saved. In his delight, he immediately left for Gangoh to inform Hadhrat رحمة الله عليه the news of his acquittal. Hadhrat رحمة الله عليه remained silent for some time and then said, 'Brother, dreams are only thoughts in your mind. It is not something that you can place your trust in it (whereas, this person did not mention anything to Hadhrat رحمة الله عليه regarding his dream).'

Look at the bottom of the page

Once, Hadhrat Moulana Gangohi رحمة الله عليه asked Moulana Yahya رحمة الله عليه to look for a certain *mas'alah* in Shaami. Moulana Yahya Sahib رحمة الله عليه replied that the particular *mas'alah* did not appear in Shaami. Hadhrat immediately asked him to bring a copy of Shaami. (At that time Hadhrat Gangohi رحمة الله عليه had already lost his sight.) Hadhrat opened the *kitaab*, turned two thirds of the pages on to one side and said to him, "Look at the bottom of this page, the *mas'alah* is mentioned here." When Moulana Yahya Sahib رحمة الله عليه looked at it, he found the *mas'alah* clearly written there. Thereafter, Hadhrat Gangohi رحمة الله عليه mentioned, "Allah Ta`ala has promised me that nothing incorrect will ever come out of my tongue."

A *nawab* in Hadhrat's company

Once, a *nawab* came to visit Hadhrat Moulana Gangohi رحمة الله عليه at the time when Moulana Yahya Sahib رحمة الله عليه was in charge of the *khanqah*. He arranged for the *nawab* to sleep separately in a private house away from the *khanqah*. Hadhrat Moulana Gangohi's رحمة الله عليه disposition was such that he would sit upon anything whether it was a mat, a straw mat, or an expensive carpet. He never felt ashamed to

sit on a straw mat neither did he feel proud of sitting on an expensive carpet. It so happened that at that time, three carpets used to be spread out for Hadhrat to sit on.
However, Moulana Yahya Sahib رحمة الله عليه had taken one carpet for the *nawab* to use at his place of residence. When Hadhrat Gangohi رحمة الله عليه arrived he moved his hand around the carpet (Hadhrat Gangohi رحمة الله عليه had already turned blind) and then asked in a general manner, "Where is the one carpet?" When no one replied, Hadhrat رحمة الله عليه now directed his speech to Moulana Yahya رحمة الله عليه, "Molwi Sahib! Where is the one carpet?" He replied, "I took it for the *Nawab Sahib*." On hearing the reply, Hadhrat رحمة الله عليه spoke up, "I see. The *nawab* has come here to sit on expensive carpets. Is there a shortage of carpets at his home?" (With this statement, half of the *nawab's* pride and ego was smashed down).

Hadhrat Shaikh-ul-Hind رحمة الله عليه who was also seated there, quietly slipped away during mealtime thinking to himself that they should let the *nawab sahib* eat first and they will eat later. Hadhrat Gangohi رحمة الله عليه perceived this and asked, "Molwi Mahmood, where are you going? If the *nawab* does not like to sit and eat with poor students, he may go and eat on his own. Our relationship is that of life and death. I cannot allow you to leave me." (With this statement, the second half of his ego was destroyed.)

The mayor desires to meet Hadhrat Gangohi رحمة الله عليه

There was a mayor who was very desirous to meet Hadhrat Moulana Gangohi رحمة الله عليه. He wanted to meet that personality who fought the British in the *jihaad* of Shamli. He thus left for Gangoh with this intention. When Hadhrat رحمة الله عليه heard that he was coming, he went into his room and locked the door. The mayor came and sat for a while. Hadhrat Gangohi رحمة الله عليه did not open the door and the mayor

did not have the courage to knock on the door. Eventually, he left and then only did Hadhrat رحمة الله عليه emerge from his room.

On another occasion, someone requested Hadhrat Gangohi رحمة الله عليه to go and meet the mayor. When asked the reason for it, he was told that will be a means of protecting Darul Uloom (Deoband). There had been several rumours which had reached the mayor that the students were being encouraged to revolt against the government. Immediately Hadhrat رحمة الله عليه climbed into the *paalki*[8] and went straight to the mayor's house. A group of *Ulama* were carrying the *paalki*. The mayor immediately came out of his house, stretched out his hands to greet him, and asked him for some advice.
Hadhrat رحمة الله عليه replied, "Have mercy on Allah's creation and be just." Saying these two words, he jumped back into the *paalki* and returned. Whilst talking to the mayor he never once picked up his gaze to look at him. The mayor then asked someone, "Who was this man? My heart was shivering?" It was then revealed to him that this is the same man who fought against the British in Shamli.

The English government comes to Darul Uloom Deoband

Rumours regarding Darul Uloom Deoband revolting against the government had reached the ears of the English. They sent a message that they will be coming to conduct an investigation at the Darul Uloom. The responsible people of the *Madrasah* became very worried. The principal and vice principal went to Gangoh and remained in *I`tikaaf* for three days, fasted for three days and then went to Hadhrat Moulana Gangohi رحمة الله عليه requesting him to make *du`aa*. When they related the entire scenario to Hadhrat رحمة الله عليه he replied, "Don't worry, they will not even come to Deoband." These people, very happily returned to Deoband.

[8] A carriage that is carried by men.

After some time, they received the news that these people are now on their way to Deoband. They once again became very worried. How can it be that Hadhrat رحمة الله عليه had said that they will not come and now they were on their way? It so transpired that when the detectives reached Muzaffarnagar, they heard that a plague had broken out in Deoband. Hence, they immediately turned around and went back.

After some time had elapsed, they again heard that the government officials were on their way for an investigation. Once again, the *Madrasah* officials went to Gangoh informing Hadhrat of their arrival. On this occasion Hadhrat رحمة الله عليه mentioned, "This time they have been sent. Whatever work you have to do, catch hold of their ears and make them do it." Eventually they came to Deoband. The *Madrasah* officials showed them many things, for example, a dirty smelling drain that flowed through the *Madrasah*, a pond that needed to be closed and they also asked that some considerations be made for the *Madrasah*. They noted all the complaints and returned to their hometown. No question regarding the revolting of the Madrasah students was ever asked.

Moulana Hakeem Saadiq-ul-Yaqeen goes to Gangoh

Hadhrat Haji Imdaadullah Sahib رحمة الله عليه had a *mureed* in Makkah Mukarramah by the name of Moulana Hakeem Saadiq-ul-Yaqeen. He used to teach *Hadeeth* and also practiced medicine. One day, Haji Sahib رحمة الله عليه said to him, "Brother, you have made much effort for your *islaah*. The place that you are living in, Makkah Mukarramah, is also blessed and I have also not fallen short in focusing my special attention to you, but despite all of this, you have still not made any progress. Hence, I feel that you should go to Gangoh and spend some time in the company of Hadhrat Moulana Gangohi رحمة الله عليه."

Thus, he went over to Gangoh and explained his situation to Moulana Gangohi رحمة الله عليه. Hadhrat Moulana Gangohi رحمة الله عليه instructed him to leave out teaching *Hadeeth* as well as practising

medicine to which he readily submitted. Within a period of just one month, his entire condition had changed. In a short time, he reached a very high position. When he came back to Makkah, Hadhrat Haji Sahib رحمة الله عليه was elated when he noticed the perfection attained.

On hearing this entire incident, a student posed a question to Hadhrat Mufti Mahmood Sahib رحمة الله عليه, "Why was it that Hadhrat Gangohi رحمة الله عليه instructed him to leave out such a blessed occupation like teaching *Hadeeth*?" Hadhrat Mufti Sahib رحمة الله عليه replied, "The exact reason is known best by Allah Ta`ala and those who made this decision. However, the reason that comes to my mind is that both these occupations were a temporary distraction for *Zikr* which requires deep concentration and solitude. Because of these two occupations, he was unable to achieve this concentration and solitude and that is why he could not benefit initially. Therefore, he was instructed to abandon these two occupations in order to acquire the concentration of thought. This is similar to a doctor telling a patient to leave out drinking water for some time."

The student, who was very intelligent, asked another question, "Why was it that Hadhrat Haji Sahib رحمة الله عليه who is the *Shaikh* of Hadhrat Gangohi رحمة الله عليه could not understand this aspect of *islaah*?" Hadhrat Mufti Sahib رحمة الله عليه replied, "In any work, the opinion of a person more experienced in that field, is given preference and it will have more effect. Hadhrat Haji Sahib never taught *Hadeeth* nor did he practise medicine. However, Hadhrat Moulana Gangohi رحمة الله عليه used to do both things. Hadhrat Haji Sahib رحمة الله عليه understood that if he instructed this *aalim* to leave out these two practices, it would not have had such an effect as would be the case of Hadhrat Moulana Gangohi رحمة الله عليه instructing him to do the same. A typical example for this is a father requesting the *Ustaaz* to encourage his child to study *kitaabs*. The father understands that he himself does not study

kitaabs whereas the *Ustaaz* is always engaged in it. Hence his word will not be as weighty and effective as that of the *Ustaaz*."

بے سجادہ رنگیں کن گرت پیر مغاں گوید

کہ سالک بے خبر نبود زراہ ورسم منزلہا

Soak your carpet in wine if your peer so instructs you to
The saalik is not unaware of the procedures and formalities of the path

Rasulullah ﷺ embraces Moulana Gangohi رحمة الله عليه in a dream

Hadhrat Moulana Gangohi رحمة الله عليه had an attendant by the name of Shah Waarith Husain Sahib رحمة الله عليه. His son is still living presently in Lucknow. He is famously known as Bhole Mia. He accepts people for *bay`at* as well. One day, someone came to Shah Waarith and said, "I wish to take *bay`at* at your hands. However, I believe Moulana Gangohi to be like this and like that and I will not cease hurling abusive language and insults against him. If you can accept me for *bay`at* under these circumstances, then please do so. Shah Sahib accepted him for *bay`at*.

One day this person came crying to Shah Sahib saying that he saw Hadhrat Moulana Gangohi رحمة الله عليه in a dream the night before holding the *mubaarak* feet of Rasulullah ﷺ and saying, "Why is it that people speak ill of me? What is it that I have done wrong?" Rasulullah ﷺ took hold of his two hands and embraced him saying, "But I am not speaking ill of you."

Incident of a *majzoob*

Once, a person came to Gangoh and complained that he had lost his job. Hadhrat رحمة الله عليه advised him to go and meet a *majzoob* in a jungle and convey his *salaams* to him. This person thought to himself that Hadhrat رحمة الله عليه is sending him away in a nice way. He decided not to visit the *majzoob* but rather to go straight home. It so

happened, that he had to pass through the jungle en-route to his home and by chance, he met the *majzoob*. When the *majzoob* saw him, he asked, “Did Hadhrat Moulana Gangohi رحمة الله عليه send you?” He replied, “Yes and he also conveyed his *salaams* to you.” The *majzoob* then said to him, “Very well then. You may go. Go and climb the mountain.”

This person became upset. He thought to himself that first Moulana brushed me aside and sent me to this mystic and now he brushes me away saying that I must go and climb the mountain! However, when he reached home, he received a message stating that his job has been reinstated, and he was chosen to work in Nainital, which was located on the top of a mountain!

The *jubbah* (robe) of Hadhrat Gangohi رحمة الله عليه

Once, a person came to meet Hadhrat Moulana Gangohi رحمة الله عليه and saw him wearing an old, torn *jubbah*. He thought to himself that perhaps Hadhrat does not have a *jubbah*, so I will buy a new *jubbah* and give it to Hadhrat. (This was just a thought that crossed his mind.) The next day being the day of *Jumu`ah*, Hadhrat رحمة الله عليه changed his clothes and wore a very expensive *jubbah* that had some gold embroidery on it. When he came out of the room to go for *Salaah*, the guests stood in two rows and Hadhrat رحمة الله عليه walked in between them. When Hadhrat رحمة الله عليه came near this person, he quietly said something to him. Those who were nearby, noticed that Hadhrat رحمة الله عليه had whispered something to him, thus they asked him what Hadhrat رحمة الله عليه had said to which he replied, “Hadhrat asked me whether I liked his *jubbah*.”

(The thought of purchasing a new *jubbah* had just crossed his mind, but Hadhrat رحمة الله عليه immediately picked up this thought.)

Hadhrat Gangohi رحمة الله عليه and the *majzoob* in Delhi

When Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه and Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه were studying in Delhi, there was a *majzoob* (one absorbed in divine love) who used to sit on the road (to the *Madrasah*). Hadhrat Gangohi رحمة الله عليه never used that route and he would purposely take another road to avoid the *majzoob*. However, Hadhrat Nanotwi رحمة الله عليه used to sometimes pass by that way.

One day, Hadhrat Gangohi رحمة الله عليه happened to come across him and saw a guava in his hand. He was turning it around in his hand and saying to it that Rasheed Ahmad is going to eat you. He then called Hadhrat Moulana Gangohi رحمة الله عليه and gave him the guava. Out of respect for him, Hadhrat Moulana took it, but did not eat it, for he once heard that one who eats from a *majzoob* would also become a *majzoob*.

The guava was very hot and Hadhrat رحمة الله عليه brought it and left it in his room. After several days, it was still very hot. A student came across it, ate it and immediately also became a *majzoob*.

Karaamat (a miracle) and *Tarbiyat* (nurturing)

Once, Hadhrat Gangohi رحمة الله عليه sent a message to a certain person that he wished to see him. This person lived near the Jamna River. When he reached the river, he realised that there were no boats to ferry him across and the river was flooding. He turned to his attendant and said, "Promise me that you will not tell anyone what you are about to see." When the attendant promised, he placed his shawl over the water and sat on it. However, the attendant was too scared to jump on, but the *buzurg* caught hold of his hand and pulled him onto it. The shawl started to move and in a short time, they reached the other end. They got off the shawl, dusted off the water and went straight to Gangoh.

Hadhrat Moulana Gangohi رحمة الله عليه was sitting in Gangoh and he immediately perceived this *Karaamat* (miracle). His face changed colour out of anger. As this person came closer to the *khanqah*, Hadhrat Moulana رحمة الله عليه said, “Tell these magicians that there is no permission for them to come here. If they come here as lowly, insignificant servants, then only do they have permission to stay.” He quickly asked Hadhrat رحمة الله عليه for forgiveness. Hadhrat forgave him and granted him permission to stay. Hadhrat رحمة الله عليه had to admonish him in this manner as these miracles only spoil the beliefs of the public.

A *saadhu* (Hindu ascetic) comes to Gangoh

There was a *saadhu* (Hindu ascetic) living on the peaks of the Himalayas engaged in spiritual exercises. He once came to Gangoh and accepted Islam at the hands of Hadhrat Moulana Gangohi رحمة الله عليه and thereafter took *bay`at* as well. When asked as to why he had done this, he replied, “From the Himalayas I used to see a strange light ascending towards the skies. I decided to follow this light and found it emanating from the *khanqah* in Gangoh.”

There was another *saadhu* living in Banaras who also was engaged in difficult spiritual exercises. Once a year, he would come out of his ‘residence,’ otherwise he remained seated in one place for the entire year. He had absolutely no desire to eat, drink, or fulfil any other human needs. An *aalim* who was *bay`at* with Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه, heard that this *saadhu* was going to come out of his den on a certain day. Hence, he decided to go and see what he looks like. He was shocked to see that he was black like charcoal. He was extremely frail displaying only skin and bones. His eyelashes hung over his eyes. When he came in front of the Moulana, he turned his body into a mirror and everything began reflecting in him. The Moulana got afraid and immediately he began thinking of

Hadhrat Moulana Gangohi رحمة الله عليه. Within a second, the *saadhu* returned to his normal state.
He then picked up his eyebrows, which were covering his eyes, and asked, "Who is your guru?" The Moulana replied, "Hadhrat Moulana Rasheed Ahmad Gangohi." When the *saadhu* heard this, he said, "Yes, there is a *Musjid* in Gangoh. Behind the *Musjid* is a courtyard and in the courtyard is a fig tree. There is a bed beneath the tree. There are so many chairs around it and there are so many people sitting on it. He is a very powerful guru."

Manner of *Tarbiyat*

Some people, who would come to Hadhrat Moulana Gangohi رحمة الله عليه, were unable to express their *haalaat* (spiritual conditions) in front of others. Rather, when Hadhrat رحمة الله عليه went to make *wudhu*, they would quietly express their inner conditions to him. Hadhrat Moulana رحمة الله عليه would also advise them quietly as well. Sometimes whilst Hadhrat was walking on the road, people would approach him and express their conditions. This was the manner of *islaah* in Gangoh.

Once whilst sitting in the *majlis*, a person began receiving *kashf* (divine inspiration). He began seeing strange things of the unseen. This condition prevailed for a few minutes when Hadhrat Moulana Gangohi رحمة الله عليه reproached him saying, "What nonsense are you involved in? Have you come here for this type of work?" He said this in such a manner that no one knew who was being reprimanded. Immediately this person's *kashf* also stopped.

On another occasion, a person whilst sitting in Hadhrat's company began thinking of how the hearts of the *buzurgs* are alive with the *Zikr* of Allah. As the thought came to his mind, his heart began to come alive. Again, he began to think that if this is the condition of my heart, then what must be the condition of Hadhrat's heart.

Immediately his heart stopped and went back to its original condition. Thereupon, Hadhrat Moulana Gangohi رحمة الله عليه mentioned, "You should be concerned about your own heart. What was the need for you to worry about the hearts of others?"

Punishment for being disrespectful

When Hadhrat Moulana Gangohi رحمة الله عليه passed the *fatwa* of the crow being *halaal*, many people expressed their reservations in this regard. There was a *Sahib-e-Nisbat* (a *buzurg* whose connection with Allah Ta`ala is very strong) living in the northern regions whose heart had been illuminated with *noor* (effulgence). When he heard that Hadhrat Moulana Gangohi رحمة الله عليه passed this *fatwa*, he remarked, "Today he has made the crow *halaal*, tomorrow he will make the eagle also *halaal*." As he mentioned these words, he immediately perceived a darkness settling in his heart and all the *noor* (light) gradually vanished.

He became extremely perturbed. He would sit for long durations making *Zikr* but to no avail. He related his condition to another *Sahib-e-Nisbat* who after pondering for some time said, "It seems as though you have shown some kind of disrespect to some great saint." He denied this. The *buzurg* told him again, "Think carefully, perhaps you did say something about someone." After contemplating and pondering over it for some time, he said, "Yes, I did say this about Hadhrat Moulana Gangohi's رحمة الله عليه *fatwa*." The *buzurg* then advised him, "Go now to Gangoh by foot, and ask Hadhrat Moulana Gangohi رحمة الله عليه for forgiveness." Thus, he left immediately. When he reached Saharanpur, he spent the night in a *Musjid*.

Whilst asleep, he saw Hadhrat Moulana Gangohi رحمة الله عليه in his dream telling him, "I have forgiven you." When he awoke, he found his heart illuminated once more. All the darkness had disappeared and the light had once again engulfed his heart. Since the purpose of his travel had been fulfilled, he turned around and returned home. He didn't go and meet Hadhrat Moulana Gangohi رحمة الله عليه.

Hadhrat Moulana Gangohi رحمة الله عليه lives in the Quddoosi room

When Hadhrat Moulana Gangohi رحمة الله عليه qualified as an *aalim* in Delhi, he returned to Gangoh and cleaned out the room of Hadhrat Moulana Shah Abdul Quddoos Gangohi رحمة الله عليه. He built a small balcony in front of it and began living there. The *Quddoosi* people (trustees of the area) became worried thinking, that if today he has taken possession of the room, then tomorrow he will take possession of the other things as well. Thus, they made *mashwarah* and decided that they should rather remove him from there. The problem now arose as to who will express this to Hadhrat رحمة الله عليه. He had with him many Afghani students. If any of them had to come to the fore, who would be able to combat them?

Eventually, two old people were entrusted with this responsibility. They both went to Hadhrat رحمة الله عليه extremely scared and sat silently for some time until Hadhrat رحمة الله عليه asked them the reason for their visit. Then only did they speak up and say, “It will be better if you leave this room.” Hadhrat رحمة الله عليه replied, “What was the need for you people to take all the trouble and come here. You could have just sent the barber or the washer man to instruct me to leave.” Hadhrat Moulana رحمة الله عليه then instructed the students to move their *kitaabs* and desks to the *Musjid*. The students at once became very angry, but Hadhrat رحمة الله عليه cautioned them saying, “Beware! If any student even says one word against them, he will no longer enjoy a friendly relationship with me; in fact he will become my enemy.” Eventually they settled in the *Musjid*.

The local people of Gangoh heard what had transpired and immediately came to Hadhrat’s rescue. They mentioned to Hadhrat رحمة الله عليه, “Rasulullah ﷺ was born in Makkah Mukarramah, but the Makkans did not value Rasulullah ﷺ. Hence, he had to make *Hijrah* and move away to Madinah Tayyibah. The people in Madinah valued and honoured him. They became known as the Ansaar and became

worthy of many virtues. These *Quddoosi* people have not valued you. They removed you from the room, but we are ready to serve you. Come with us into the town and choose which home and *Musjid* you are comfortable in and we will make it available to you. We will make every effort to ensure that you are comfortable."

Hadhrat رحمة الله عليه responded saying, "I am grateful to you all, but I am quite comfortable here. It's just that I preferred to stay over there (in the room of Shah Abdul Quddoos Gangohi رحمة الله عليه)." When the *Quddoosi* brothers heard about this, they felt ashamed and offered Hadhrat Moulana to return to his original residence. Hadhrat Moulana رحمة الله عليه replied, "Let the slave of Allah Ta`ala remain in the house of Allah Ta`ala. No one will ask him any questions here and no one will take him out." They then apologised for what had happened saying, "That is all now in the past. You will have to come back with us."
Hence, Hadhrat Moulana Gangohi رحمة الله عليه returned with them to the room. One individual came up to Hadhrat and enquired what the cost of building the porch was. Hadhrat replied, "Thirty rupees." Immediately he took out the money and gifted it to Hadhrat رحمة الله عليه who accepted it saying, "When Allah Ta`ala has given this amount to me, why should I then not take it?"

Your people will not be sent to *Jahannum*

There was a person who frequented the *majlis* of Hadhrat Moulana Gangohi رحمة الله عليه and cried profusely. Once Hadhrat رحمة الله عليه asked him, "Why do you cry so much?" He replied, "I am afraid of *Jahannum*." Hadhrat then consoled him saying, "Do not be scared. I have been promised that my people will not be sent to *Jahannum*."

Moulana Habeeb-ur-Rahman's desire to serve Hadhrat Gangohi رحمة الله عليه

Hadhrat Moulana Habeeb-ur-Rahman Sahib Uthmani رحمة الله عليه used to prepare Hadhrat Moulana Gangohi's رحمة الله عليه tea at the time of *Tahajjud*. The other attendants would speak to Hadhrat رحمة الله عليه from time to time regarding their personal conditions, but Hadhrat Moulana Habeeb-ur-Rahman Sahib رحمة الله عليه would remain silent. One day Hadhrat Moulana Gangohi رحمة الله عليه asked him, "Molwi Sahib, you never mention anything about yourself to me." Moulana Habeeb-ur-Rahman Sahib رحمة الله عليه then spoke up and said, "Hadhrat, here I have the opportunity of serving you, *Alhamdulillah*. My heart desires that I serve you in *Jannah* as well." When Hadhrat رحمة الله عليه heard this, he said to him, "Most definitely, most definitely."

Why should I take anything when there are no more students studying?

In those days if any students went to study under an *aalim*, he (the *aalim*) would take upon himself the expenses of those students. Hadhrat Moulana Gangohi رحمة الله عليه used to teach at his house and would also take responsibility of all the students' expenses. When he became blind and stopped teaching, someone once sent him a money order, which he did not accept and immediately returned. When questioned in this regard, he replied, "People send money to me thinking that I am still involved in teaching. Now that there are no students here, why should I take anything?" Another person in the gathering objected saying, "Where did this person write that the money was specifically for the students?" Hadhrat رحمة الله عليه replied, "It may not have been written there, but that was the intended purpose."

My heart is not inclined towards it

Hadhrat Moulana Saharanpuri رحمة الله عليه, Hadhrat Shaikh-ul-Hind رحمة الله عليه and Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه once came to Gangoh to ask Hadhrat Moulana Gangohi رحمة الله عليه his opinion regarding the book, 'Haft Mas'alah'. Hadhrat Moulana Gangohi رحمة الله عليه asked them to research the different books of *Fiqh* and see which opinion was better. Hadhrat Saharanpuri رحمة الله عليه spoke up, "Hadhrat! We have come here to find out from you what your heart is inclined towards." Hadhrat Moulana Gangohi رحمة الله عليه gave the same reply and suggested the names of some of the books to check up, like Shaami and Kabeeri.

Once again, Hadhrat Saharanpuri رحمة الله عليه spoke up saying, "Hadhrat, proofs depend on individuals. Every person is able to furnish *dalaa'il* and proofs in his favour. We want to know from you, what is your heart inclined towards?" Hadhrat Moulana Gangohi رحمة الله عليه then replied, "My heart is not inclined towards it."

Punctuality on one's *ma`moolaat* (daily prescribed *Azkaar* etc.)

Hadhrat Moulana Gangohi رحمة الله عليه was extremely particular about doing everything at its appointed time. He would ensure that whatever *ma`moolaat* he had were completed at their prescribed time. No matter how honourable and great a guest he had with him, if the time approached for him to complete his *ma`moolaat*, he would immediately go and complete it.

Once, there was a tremor in Gangoh. Hadhrat Moulana Gangohi's رحمة الله عليه son, Hakeem Mas`ood Sahib came quickly to see if Hadhrat was okay. Hadhrat looked up at him and asked the reason for his concern. "There was a tremor and I came to see if any harm was caused to you." Very calmly, Hadhrat رحمة الله عليه replied, "I did hear the sound of

the gate closing.” Saying this, he stood up to perform his *Ishraaq Salaah*.

Explanation of the *Hadeeth*: “Don’t regard me to be more virtuous than Yunus عليه السلام.”

Once, Hadhrat Moulana Gangohi رحمة الله عليه was delivering the lessons on *Hadeeth*. Hadhrat Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه was among the brilliant students sitting before him. They began discussing a *Hadeeth* where Rasulullah ﷺ has said: لا تفضلوني على يونس بن متى (Do not regard me to be more virtuous than Hadhrat Yunus عليه السلام).

The students all objected saying, “Why should we not regard Rasulullah ﷺ to be more virtuous, whereas he is the most virtuous amongst the *Ambiyaa*? The Qur’aan also states:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ *(The messengers are such that We have given virtue to some over the others.)* and further on the Qur’aan also states: وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ *(He [Allah Ta`ala] has raised some of them to very high positions.)*”

Hadhrat Moulana Gangohi رحمة الله عليه answered them saying, “This is the condition of those who are more virtuous.” The students were not pleased with this answer. Thus, Hadhrat Gangohi رحمة الله عليه had to use another strategy. He then asked them, “What do you people think about me? They replied, “We regard you to be the greatest amongst us.” Thus, he asked, “What if I have to say something to you, will you believe me?” They replied, “We will regard it to be the truth.” He then asked, “What if I have to take a *qasam* and then say something, will you people still believe me?” They replied, “There will be absolutely no shadow of doubt in it at all.”

Thereafter, Hadhrat Moulana Gangohi رحمة الله عليه mentioned, “By the *qasam* of Allah Ta`ala, I regard each and every one of you to be a thousand times better than myself.” When he said this, the state of all

the students changed. They began shrieking and crying. Some even began tearing their clothing. Hadhrat Moulana left the gathering and went away to his room. The next day when he came to teach the lesson, he asked the students, "Have you all understood yesterday's *Hadeeth*?" They replied, "Yes, most certainly."

The head of *Hubb-e-Jaah* (love for position) was severed by my second *Shaikh*

Hadhrat Moulana Abdur Raheem Sahib Raipuri رحمة الله عليه was initially *bay`at* to Mia Abdur Raheem رحمة الله عليه (who is buried in Saharanpur). After he passed away, he took *bay`at* to Hadhrat Moulana Gangohi رحمة الله عليه and also received *khilaafat* from him. Someone asked him, "Hadhrat, what difference did you find between your first and second *Shaikh*?" He replied briefly but concisely, "I found that the head of *Hubb-e-Jaah* (love for position) was severed by my second *Shaikh*."

Hadhrat Moulana Muhammad Qaasim Nanotwi رحمة الله عليه

The incident of Moulana Qaasim Nanotwi رحمة الله عليه honouring a *bid`ati*

As far as dealing with *bid`at* and those involved in *bid`at* is concerned, Hadhrat Moulana Gangohi رحمة الله عليه was very severe and firm, whilst Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه was lenient and tolerant in this matter.

One day a certain person went to the *urs* in Kalyar and from there came to visit Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه. Hadhrat رحمة الله عليه received him with great respect and extended his hospitality towards him. When he was leaving, he also gave him one rupee as a gift. The *khaadim* who witnessed this entire incident went to Hadhrat Moulana Gangohi رحمة الله عليه and narrated it. He disapproved of this saying that what Moulana Nanotwi had done was incorrect. The *khaadim* returned to Hadhrat Nanotwi رحمة الله عليه and narrated what Hadhrat Gangohi رحمة الله عليه had mentioned. Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه replied, “Yes, yes, I did not do the correct thing. Did not Nabi ﷺ honour and show hospitality towards the *mushrikeen* and the *Yahood* (Jews). I have shown some hospitality towards a Muslim and that is regarded as incorrect?”

The *khaadim* revisited Hadhrat Moulana Gangohi رحمة الله عليه and narrated to him what Hadhrat Nanotwi رحمة الله عليه mentioned. Hadhrat Gangohi رحمة الله عليه on hearing the reply mentioned, “The *qiyaas* (analogy) is wrong. Everyone knows that a Jew is a Jew and a *mushrik* is a *mushrik*. There is no possibility of any confusion arising here! In this case, however, there is a strong possibility of confusion taking place! People will think that you are honouring him because

he participated in the *urs*, whereas Rasulullah ﷺ has said, 'Whosoever honours a *bid`ati* has helped destroy Islam.'"
The *khaadim* went back and related this to Hadhrat Nanotwi رحمة الله عليه who reprimanded him saying, "What is this nonsense of taking stories from here to there and from there to here. Engage yourself in your work."

Hadhrat Nanotwi's رحمة الله عليه respect

Hadhrat Thanwi رحمة الله عليه has mentioned that the reason for Hadhrat Nanotwi رحمة الله عليه attaining such a lofty status was on account of his *adab* (respect). Once, Hadhrat Haji Imdaadullah Sahib رحمة الله عليه requested Hadhrat Nanotwi رحمة الله عليه to proof read his book, Dhiyaa-ul-Quloob. After checking it, Moulana had found one mistake and thus made a note of it. When he met Hadhrat Haji Sahib رحمة الله عليه, he mentioned to him that he read the book and there was one word, which he could not understand. Out of his respect for Haji Sahib رحمة الله عليه, he did not mention that he had found a mistake therein, whereas it was a clear mistake. He gave Haji Sahib رحمة الله عليه the pen, who then deleted the mistake and corrected it.

Hadhrat Nanotwi رحمة الله عليه and the priest

Once, Hadhrat Nanotwi رحمة الله عليه went to Rurki to engage in a debate with some of the English priests. Hadhrat Nanotwi رحمة الله عليه first delivered a lecture wherein he mentioned the *mu`jizah* of Hadhrat Saalih عليه السلام and how a camel had emerged from a rocky mountain. On hearing this, the priest scornfully said to Moulana that this was the doings of Saalih عليه السلام. Now what miracles could he do? Hadhrat Nanotwi رحمة الله عليه replied, "Miracles are performed by prophets and I am not a prophet. However, I may also possess something in accordance to my status. What is it that you want me to show to you?"

The priest replied, “If you can make this tree speak in your favour and accept what you are saying then I will also bring Imaan.” Hadhrat Nanotwi رحمة الله عليه replied, “Let alone the tree, I will get your heart to bear testimony to what I am saying but even then too, you will not bring Imaan.” The priest said to Hadhrat Moulana, “If you accomplish such a feat then even this toilet cleaner will bring Imaan in what you are saying.” Hadhrat Nanotwi رحمة الله عليه replied, “Yes, this toilet cleaner and these shoe menders will all bring Imaan, but you will never bring Imaan.”
The priest said, “Do you think that I will evade the truth.” Hadhrat replied, “Precisely! You will do exactly that.” Thereafter Hadhrat Nanotwi رحمة الله عليه told everyone to remain silent and a voice was heard calling out, لا إله إلا الله محمد رسول الله. Moulana then asked the crowd whether they heard the voice or not. The entire crowd replied, “Yes we heard it.” Moulana then asked them, “Where did this sound come from?” Everyone remained silent. Thereafter, Hadhrat Moulana رحمة الله عليه asked, “Who is there? Where are you speaking from?” The voice replied, “I am the heart of so and so priest. I am speaking from inside his chest.” Moulana then asked, “Do you know who I am?” The voice replied, “You are Moulana Qaasim.” “What do I say?” asked Moulana. The voice replied, “You say لا إله إلا الله محمد رسول الله.” After witnessing this miracle, the priest still did not bring Imaan. However, others who were present brought Imaan.

Dialogue between Dayaanand and Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه

Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه was once in Rurki during the summer season whilst hot winds were blowing from all directions. Dayaanand, the Pundit, addressing Hadhrat Moulana said, “This wind is coming from Madinah. Look how hot it is. If it came

from Kaashi[9] it would have been a beautiful cool breeze.” Hadhrat Moulana رحمة الله عليه replied, “What you are saying is correct. The wind was commanded to come from Madinah Tayyibah to India, which is a land of *kufr*. When it came here, it began boiling with rage due to the fact that it has been sent to a land of *kufr*. The wind from Kaashi was commanded to go to Madinah Tayyibah where it would be cooled down. Thus, it will go happily because it is now freed from *Jahannum*.”

This is beneficial work

There was a person by the name of Allah Diya who lived near the Deewaan Gate of Darul Uloom Deoband. In remembrance of his name, Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه compiled his Mathnawi known as ‘Diwaan Allah Diya’ which consisted of more than 500 couplets. Hadhrat Moulana Gangohi رحمة الله عليه had authored a book by the name of ‘Hidaayat-ush-Shia’. When Hadhrat Nanotwi رحمة الله عليه heard of this he said, “Now this is beneficial work. This is the type of work we should be engaged in.” He then wrote a book called ‘Hadiyat-ush-Shia’ which was even more voluminous than ‘Hidaayat-ush-Shia’.

A duck comes flying into the home

Moulana Muhammad Hasan Nanotwi رحمة الله عليه once saw in a dream that a duck from Bareli flew into his house. When he enquired from Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه the interpretation of the dream, he replied, “You will get a job in Bareli and if you give me some *mitaai* (sweetmeats) then I will interpret your salary to be twenty rupees, otherwise I will interpret it to be only eleven rupees.”
He then asked Hadhrat how he managed to interpret the dream in this manner. Hadhrat رحمة الله عليه replied, “A duck seen in a dream indicates *halaal rizq* (sustenance). It came to your house from Bareli because

[9]Kaashi is a place of reverence for the Hindus in Banares

you needed it. This is how I understood that you would get a job in Bareli. The word بط – *batt* in Urdu is duck and it contains two letters, ب and ط. The numerical value of these two letters equals eleven when spelt in Urdu and if it is spelt in Arabic with a *tashdeed* then the value increases to twenty. That is how I understood that your salary will either be eleven or twenty rupees.”

The tongue of Hadhrat Haji Sahib رحمة الله عليه

When Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه intended to go for *Hajj*, he thought of taking a gift for his *shaikh*, Hadhrat Haji Imdaadullah Sahib رحمة الله عليه. He decided to take a book that he had written entitled ‘Aab-e-Hayaat’. When he reached Makkah Mukarramah, he presented the book to Hadhrat Haji Sahib رحمة الله عليه who requested him to read it to him. Haji Sahib رحمة الله عليه fixed a certain time for it to be read and he listened attentively to the entire recitation. He also suggested a few corrections at certain places. Thereafter he said, “The tongue of Shams Tabrez was Moulana Rum رحمة الله عليه and Moulana Muhammad Qaasim is my tongue. Whatever thoughts are inspired into my heart, are interpreted by him.”

I have seen you learning directly from Rasulullah ﷺ

Once, Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه requested a *majzoob* (one absorbed in divine love) to make *du`aa* for him. This *majzoob’s* habit was that whenever he related something of his *Shaikh* he would say that ‘My *baadsha* (king)’ has said this and if he had to relate a *Hadeeth* of Rasulullah ﷺ he would say that the king of both worlds has said this. The *majzoob* mentioned to Hadhrat Moulana Qaasim Sahib رحمة الله عليه, “You are asking me to make *du`aa* for you, whereas I have seen you learning directly from the king of both the worlds.”

This incident was mentioned by Hadhrat Moulana Madani رحمة الله عليه during a lesson. He further explained that knowledge used to descend directly onto the heart of Hadhrat Moulana Nanotwi رحمة الله عليه from the niche of *nubuwwat*. He used to also say that the knowledge that is contained in the booklets written by Hadhrat Moulana Qaasim Sahib رحمة الله عليه was not contained in the books of Imaam Ghazaali رحمة الله عليه, Sa`d-ud-Deen Taftaazaani رحمة الله عليه, Meer Sayyid Shareef Jurjaani رحمة الله عليه and Qadhi Baydhaawi رحمة الله عليه.

Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه used to say that people say that you cannot find the likes of Ghazaali and Raazi nowadays. However, I say to you that Hadhrat Haji Sahib رحمة الله عليه is no less than Imaam Ghazaali رحمة الله عليه and Hadhrat Moulana Nanotwi رحمة الله عليه is no less than Imaam Raazi رحمة الله عليه.

The *dunya* in the shoes of the *Ahlullah* (pious)

Once, Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه was having his hair cut in front of his room, in the Chatta Musjid when a wealthy landowner of Meerut came to meet him. After making *salaam* to Moulana رحمة الله عليه, he placed a bag of gold coins at Moulana's feet. Moulana رحمة الله عليه gently moved it away. He begged Moulana to accept it, but Moulana refused to take even part of it. Eventually, he took all the wealth, placed it in Hadhrat's shoes, and went away.

When Hadhrat Moulana stood up, he removed the gold coins from his shoes and they fell onto the ground. He then wore his shoes and with much amusement said to Hafiz Anwaar-ul-Haq Sahib Deobandi, "Hafiz Jee, we also earn the *dunya* and the people of the world also earn the *dunya*. The difference is that we forsake the *dunya* and it falls at our feet whilst the worldly people fall at its feet and the *dunya* forsakes them."

The footnotes of Bukhaari Shareef

In Saharanpur, there were two personalities of a very high calibre. One was Moulana Ahmad Ali Sahib, Muhaddith Saharanpuri رحمة الله عليه and the other was Moulana Sa`aadat Ali Sahib who was known as the *Faqeeh* of Saharanpur. Moulana Ahmad Ali Sahib رحمة الله عليه had written the footnotes of 25 *paras* of Bukhaari Shareef. The last 5 *paras* are the footnotes of Hadhrat Nanotwi رحمة الله عليه. No one can easily make out the difference between the two. Only if someone reads through the entire footnotes thoroughly, would he be able to make out some difference.

Hadhrat Moulana Muhammad Ya`qoob Nanotwi Sahib رحمة الله عليه

A *karaamat* (miracle) of Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه

After Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه passed away, many people in Nanota began suffering with a severe fever. One person came to the grave of Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه, took some sand from it and rubbed it on his body through which he was relieved of the fever.
Another person also tried it and he also gained relief. The news spread and in a short time, the people finished all the sand on the grave. His sons filled more sand on the grave which very shortly was also taken away. Again, they re-filled the sand and again it was emptied. This continued for some time, until eventually one of his sons who was a bit hot tempered, came to the grave and blurted out, "This has become a *karaamat* for you and a *museebat* (calamity) for us. We are tired of replenishing the soil on your grave. In future, if people are going to get better with this soil we are not going to refill it. We will just leave your grave bare."

That was the last day anyone got better with that soil. Just as the news spread that people are being cured with this soil, the news also spread that people were no longer being cured with it.

He did not have a belt

Whenever Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه came to Gangoh, he would lead the *Salaah*. Hadhrat Gangohi رحمة الله عليه would show him this level of respect, as he was the son of Hadhrat Gangohi's *ustaaz*. One day at the time of *Maghrib*, the *Iqaamah* was being called out and Hadhrat Gangohi رحمة الله عليه went onto the *musalla*.

Someone informed him that Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه had arrived. Hadhrat Gangohi رحمة الله عليه immediately turned around and asked Moulana Ya`qoob Sahib رحمة الله عليه, "Do you have *wudhu*?" He replied in the affirmative. Hadhrat Gangohi رحمة الله عليه then brought him onto the *musalla* and asked him to lead the *Salaah*. Before commencing, Hadhrat Gangohi رحمة الله عليه first cleaned his feet with his shawl as he had come to Gangoh on foot. He then dusted his clothing and asked him to lead the *Salaah*.

One person sitting in the *Musjid* noticed that Hadhrat Moulana Ya`qoob Sahib رحمة الله عليه was not wearing a belt on his trouser, but instead tied it with a string from the twine of the bed. He mentioned this to Hadhrat Gangohi رحمة الله عليه who asked him what had happened to his belt. Hadhrat Moulana Ya`qoob Sahib رحمة الله عليه replied, "When I decided to come to Gangoh, I did not have a belt with me. I looked for one but could not find anything. Thus, I cut off a piece of string from the *chaarpai* (bed) and tied my trouser with it.

Hadhrat Gangohi رحمة الله عليه said, "My trouser is hanging on the hook. There is a belt on it. You may take it for yourself." Moulana very casually took the belt and tied it around his trouser. He then found one rupee tied to it as well and notified Moulana Gangohi about it. Hadhrat Gangohi رحمة الله عليه gave that over to him as well. Hadhrat Moulana Ya`qoob Sahib رحمة الله عليه then said, "I will have to keep on coming to Gangoh to change my clothes."

What should one do if a Muslim and a non-Muslim are fighting and the Muslim is wrong?

Q: Hadhrat Moulana Muhammad Ya`qoob Sahib Nanotwi رحمة الله عليه lived in Kanpur. Whilst studying in Kanpur, a *ta`ziyah* (procession) used to pass along a certain route to the vegetable market. The Hindus blocked the procession and because of this, a fight broke out between the Hindus and the Muslims. Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه sent his people to assist the Muslims.

Outwardly, it seems as though he was helping the *ta`ziyah* whereas he did not agree with this practice.
A: If a Muslim and a non-Muslim begin fighting and the Muslim is on the wrong, but the fight leads to communal riots between Muslims and non-Muslims, then in this case it will be compulsory to assist the Muslims, as this fight is now between *kufr* and Islam.

Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه

Hadhrat Saharanpuri's *taqwa* (caution)

A person once mentioned, "I visited Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and stayed there for some time. When I intended to leave, I stretched out my hand to greet Hadhrat and whilst greeting him, asked, 'Hadhrat, I want to make *mashwarah* with you for a minute.' At that time, Hadhrat رحمة الله عليه had already sat down to teach his lesson in Bukhaari Shareef. When Hadhrat رحمة الله عليه heard this, he immediately stood up, came outside, and asked me to relate whatever I desired. Surprisingly, I asked him, 'Hadhrat, what was the need for you to wake up from your place for this short conversation? I would have spoken to you whilst you were sitting there.' He replied, 'This cushion has been given to me by the *Madrasah* to deliver the lessons. They have not given it to me for making *mashwarah* with my friends.'"

(Someone in the gathering commented:) "It is quite true that this kind of *Taqwa* is the characteristic of the pious servants of Allah Ta`ala."

(Hadhrat Mufti Sahib continued further:) "The cushion provided by the *Madrasah* should be used only for work related to the *Madrasah*. The *Madrasah* did not give the cushion for the purpose of *mashwarah*. We should understand this point that to adopt caution in the *masaa'il* of the *Shari`ah*, is in actual fact true piety."

Hadhrat Saharanpuri's رحمة الله عليه meditation on a *saadhu* (Hindu mystic)

There was once a debate planned to take place against the Aariyas in a village near Saharanpur. However, for some reason the government

did not allow it to take place there. Hence, the venue was moved to Saharanpur. Hadhrat Moulana Abdul Haq Sahib رحمة الله عليه, the author of Tafseer-e-Haqqaani was the Muslim representative. There was a *saadhu* (Hindu mystic) sitting on a chair on the side of the Aariyas and when Moulana Abdul Haq Sahib رحمة الله عليه stood up to deliver his speech, the *saadhu* lowered his head in meditation causing such an effect on Hadhrat Moulana, that he could not speak fluently. The person in charge of the program noticed this and immediately sent a note to Hadhrat Saharanpuri رحمة الله عليه stating that it seems that the *saadhu* had cast a spell on Moulana.

When Hadhrat Moulana رحمة الله عليه read the note, he also lowered his head and in a short time, the *saadhu* began shaking until he stood up and left the gathering. After this, Moulana `Abdul Haq Sahib رحمة الله عليه delivered such an amazing speech, that 11 people accepted Islam. During meals, Hadhrat Saharanpuri رحمة الله عليه mentioned, "I was sure that Islam will prevail, الإسلام يعلو ولا يعلى عليه (Islam will prevail and nothing will prevail over Islam), but Allah Ta`ala is very independent and I am always afraid of that."

Hadhrat Saharanpuri's clothing

Hadhrat Moulana Saharanpuri رحمة الله عليه would normally wear very clean yet simple clothing. He used to wear a thick trouser and a *malmal kurta* (thin material). His clothes were immaculately white and a beautiful fragrance emanated from them. Whichever gulley he walked through would be filled with a beautiful scent. His *kurta* would be white, his trousers were white, his beard was white and his eyebrows were white. He was fair in complexion with streaks of red on his cheeks. The reason for him wearing good clothing was to ensure that people may not think he does not possess anything, which actually would be an expression of complaint against Allah Ta`ala. His *ghayrat* (self-shame) would not allow him to express his complaints to Allah Ta`ala in the form of his dressing.

Someone once mentioned, "When I was studying in Mazaahir-ul-Uloom, I took a utensil and went to Hadhrat's house. After knocking on the door, Hadhrat's brother-in-law opened the door. I asked him to please give me some curry. He replied that there was no curry at home. I then requested him to please give me some of Hadhrat's curry, to which he replied that Hadhrat رحمة الله عليه also did not have any curry to eat. I asked him, "What will Hadhrat eat if there is no curry?" He replied, "Presently there is no food at home. Hadhrat and his family are undergoing starvation."
Thus I offered to go to the marketplace and purchase some food, but he caught hold of my feet and begged me not to do so for the sake of Allah Ta`ala, otherwise he would be in deep trouble for disclosing the secret of the house.

Hadhrat Saharanpuri's رحمة الله عليه dialogue with the Qadhi of Saudi Arabia regarding the word سَيِّدُنا – *Sayyiduna*

When Hadhrat Moulana Saharanpuri رحمة الله عليه went to Hijaaz on his final journey, the Saudis had just elected a new government. Some of Hadhrat's friends and attendants suggested that Hadhrat should go and meet the new king. Hadhrat رحمة الله عليه replied, "I am a student of *Deen*. I sit on a straw mat. How can I go to meet the king?" They insisted saying that the king was extremely desirous of meeting him. Hadhrat رحمة الله عليه replied, "*Subhaanallah*, he is desirous to meet me but I must go to him. If he comes to meet me, no one will stop him." Thus, Hadhrat رحمة الله عليه did not go to meet him.

One day, some of his friends brought along a car and said to him, "Come let's go and take a breath of fresh air." Hadhrat رحمة الله عليه acceded to their request. They came to an orchard and in the orchard was the king as well as the Chief *Qadhi* (judge). They met them and introduced themselves. During that time, the discussion was going

around in Makkah and Madinah that if anyone used the word *Sayyiduna* out of respect for anyone, he would become a *kaafir*. The police would label such people as *mushriks*.
Hadhrat رحمة الله عليه questioned the king and the *Qadhi* regarding the usage of the word *Sayyiduna*. The *Qadhi* replied that the usage of this word was not established anywhere. Hadhrat رحمة الله عليه then said, "It is established in the *Hadeeth*: أنا سيد ولد آدم ولا فخر – *I am the Sayyid (leader) of all the children of Aadam (ﷺ) and I say this without any pride.* Here Rasulullah ﷺ used the word *Sayyid* for himself." Upon hearing this, the *Qadhi* mentioned, "It has not been established to recite the *Durood* using the words *Sayyidina Muhammad*." Immediately, Hadhrat رحمة الله عليه answered him saying, "In which *Hadeeth* does the word Ta`ala appear that you attach it to Allah and say Allah Ta`ala? Where did Allah Ta`ala say that you have to add on this word of respect to My name?"
The king was listening very attentively to the entire discussion. After the dialogue was over, he asked the *Qadhi*, "Is it prohibited in any of the *Ahaadeeth* to use the word *Sayyiduna*?" The *Qadhi* replied in the negative. The king then said to him, "Why is it then that you are being so hard on this issue?" In this manner, this entire issue had terminated. Thereafter Hadhrat رحمة الله عليه asked the king, "What is the proof to levy taxes against the *Hujjaaj*? The *Shari`ah* has declared all forms of taxes as *haraam*." The king replied, "This is not established from any source. However, the government also has to run in some way or the other." Hadhrat رحمة الله عليه then spoke up, "As far as the running of the country is concerned, I do not have any knowledge of this. This is not my line of work. Those who are running the affairs of the country know best whether it is run on *halaal* or *haraam*. I only wanted to show you that to levy taxes on the people is a means of attaining the curse of Allah Ta`ala. There is no room for permissibility in this. Immediately, put a stop to this."

The entire Haram Shareef is filled with *noor* on the arrival of Hadhrat Saharanpuri رحمة الله عليه

Once, Hadhrat Moulana Saharanpuri رحمة الله عليه entered the Haram Shareef and kept his gazed fixed on the Ka`bah Shareef. A *buzurg* who was in the Haram Shareef enquired, "Who is this *buzurg*, who whenever he enters the Haram, the entire Haram Shareef is filled with *noor*?" Someone replied, "This is the *Khaleefah* of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه." The *buzurg* then mentioned, "I now understand why they refer to Hadhrat Gangohi رحمة الله عليه as Qutub-ul-Irshaad. His *khulafaa* are so great."

Q: Was this *noor* witnessed by the naked eye or was it perceived by the heart?
A: Those who witnessed it firsthand will know best. Outwardly, I understand it to be such that on a Friday, if a person recites *Surah Kahaf*, he is blessed with a *noor* which extends from him to the Ka`bah Shareef. For example, if someone recited it in Deoband, a *noor* will be created for him from Deoband until the *Baitullah*. Now if a person has to recite it at the *Baitullah*, how bright will that light be? This is the explanation.

Q: Hadhrat has written the following poem in *Guldista-e-Salaam*:

السلام اے از ورودش شد مدینہ تابدار

From the *Hadeeth Shareef* it is clear that when Rasulullah ﷺ entered Madinah Tayyibah, the entire city was filled with *noor*. We understand from the commentators of *Hadeeth* that it was a visible light which had engulfed the city.
A: The *noor* mentioned in *Surah Kahaf* is also an apparent light.

A naked sword

After the demise of Hadhrat Moulana Gangohi رحمة الله عليه, Hadhrat Moulana Saharanpuri رحمة الله عليه advised the respected daughter of

Hadhrat Moulana Gangohi رحمة الله عليه to ask for her share of inheritance. She replied that she was feeling shy to ask her brother for her rightful share. She then mentioned that she had enough means with her to continue and even if she did not receive her share, then too she had no need for it. Hadhrat رحمة الله عليه then said to her, “In that case, *Hajj* has now become *Fardh* on you.” It was only then that she requested her inheritance, and Hakeem Mas`ood Sahib رحمة الله عليه gave it to her.

Thereafter, Hadhrat Saharanpuri رحمة الله عليه said to Hakeem Sahib, “Why don’t you also make an intention to perform *Hajj*?” To Hadhrat’s request, Hakeem Sahib replied, “I have kept aside the monies that I collected from the Hindu patients. When the government completes the train service to Hijaaz, I will use that money and set out on my journey.” [It was famous in those days that the government intended building a railway line to Hijaaz. However, this did not materialise.] Hadhrat Saharanpuri رحمة الله عليه addressed him saying, “My Hadhrat رحمة الله عليه has mentioned that a person who delays in the performance of his *Hajj* is classified as a *faasiq* (open sinner). Do you have so much of confidence that you will live for so long?” Hakeem Sahib became very upset at this and said, “Molwi Khaleel has said that I am a *faasiq*.” Eventually, he got ready and went for *Hajj*. When he returned, he narrated to the people, “*Alhamdulillah*, we have such people amongst us who if we have to slip up, immediately reproach us.” Hadhrat Saharanpuri رحمة الله عليه was famously known amongst the people of Hadhrat Moulana Gangohi رحمة الله عليه to be a ‘naked sword’.

Being considerate to the host

Once, Hadhrat Saharanpuri رحمة الله عليه arrived at Meerut during the late portion of the night. Thus, he felt that if he went to Hadhrat Moulana Aashiq Ilaahi Sahib رحمة الله عليه at that time of the night, he would be disturbing him. Hence, he slept in the *Musjid*. When he awoke for *Tahajjud*, he lowered a bucket into the well to draw out water.

In the meantime, Hadhrat Moulana Aashiq Ilaahi Sahib رحمة الله عليه whilst asleep dreamt that Hadhrat رحمة الله عليه had come and slept in the *Musjid* and is now drawing water out of the well. Suddenly his eyes opened and he could hear the sound of a bucket in the well. He got up with a shock to find Hadhrat رحمة الله عليه drawing water from the well. Immediately he came up to Hadhrat رحمة الله عليه and asked, “Why didn’t you wake me up?” Hadhrat رحمة الله عليه replied, “What was the need to disturb your sleep? I slept very comfortably in the *Musjid*.”

An incident regarding a person who was fired from his job

There lived in Kanpur a person who was employed by the government and for some reason he was removed from his position. Someone told him that if the mayor in Saharanpur interceded on his behalf, he would be reposted to his job. Thus, he left for Saharanpur. Another person told him that he should also visit the *Madrasah* in Saharanpur and meet Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه. When he reached Saharanpur, he first went to meet the mayor only to find that he was out on some errand. He then went to meet Hadhrat Moulana Saharanpuri رحمة الله عليه. Hadhrat رحمة الله عليه asked him who he was and what he had come for. This person then narrated to Hadhrat رحمة الله عليه the entire incident. Hadhrat Saharanpuri looked around him and then advised him saying, “I don’t think it is necessary for you to meet the mayor. Return directly to Kanpur.” Saying this he brought some food and fed it to him. Hadhrat رحمة الله عليه then sent him with an attendant to the station and gave him some money instructing him to put him on the carriage and send him directly to Kanpur.

In the meantime, this person became upset thinking to himself that this was a very strange *buzurg*; he didn’t even ask me to stay the night. Nevertheless, when he reached home, his family said to him, “Just as well you had returned home quickly, as there is a vacancy at a certain place. We have already submitted your application and they

have confirmed an interview for tomorrow. We were worried as how to contact you and tell you to return immediately.” The next day he went for the interview and was given the job which was even better than the original job. Only then did he realise why Hadhrat رحمة الله عليه had asked him to return quickly to Kanpur.

Hadhrat Saharanpuri’s رحمة الله عليه farsightedness

Once, Hadhrat Mufti Mahdi Hasan Sahib رحمة الله عليه narrated the following incident, “Hadhrat Moulana Saharanpuri رحمة الله عليه had come to Rander. Whilst Hadhrat was standing and talking to me, a young, handsome, wealthy youngster passed by. This youngster was so wealthy that he would wear a new pair of clothing every day. Hadhrat رحمة الله عليه stared at him and when he came closer, he looked at him again. As this youngster moved away, Hadhrat رحمة الله عليه stared at him once more.”

“After some time had passed, that youngster changed his modern way of dressing, began frequenting the *Musjid* and started performing his *Salaah*, whereas this was never his condition prior to this. He then came to Hadhrat’s residence, requested to take *bay`at* at Hadhrat’s hands and from that day onwards, became a proper, practising Muslim. He stopped wearing new clothing every day but was still particular about his cleanliness. He became punctual on reciting the Qur’aan-e-Majeed and began visiting me often. Then only did I understand that Hadhrat’s ‘sight’ had captured him. Hadhrat رحمة الله عليه understood his potential and could not bear to see his time and effort wasted in negligence.”

“When I sat in *I`tikaaf* during Ramadhaan, he used to come and sit close to me and recite the Qur’aan Shareef. If he needed to go anywhere, he would take permission from me and then leave, like a child taking permission from his *Ustaaz*. One day he requested to go and relieve himself. After a little while, he sought permission once again. After returning, he sought permission for a third time. I asked

him the reason for asking permission over and over again, to which he explained that he was suffering from a very severe bout of diarrhoea. I told him that he should go home and have a rest. A little while before the *Maghrib Salaah*, he sent a message with someone to find out if he could place an ice cube in his mouth as his thirst had become extremely intense. However he insisted that he will never break his fast."

"After the *Taraaweeh Salaah*, he sent a message saying that he was now reaching his end and requested me to write a letter to Hadhrat رحمة الله عليه asking him to make *du`aa* for him that he dies with Imaan. He then made over all his properties as *waqf* for *Deeni* work and passed away. How true is the poem;

کار پاکاں را قیاس از خود مگیر = = گرچہ ماند در نوشتن شیر و شیر

Don't compare yourselves with the divines (friends of Allah Ta`ala)
Even though Sher and Sheer are both written the same (in Urdu)

Hadhrat Saharanpuri's رحمة الله عليه tolerance

Shaikhpurah is a village near Saharanpur. Once, the people of this village extended a *da`wat* to Hadhrat Moulana Saharanpuri رحمة الله عليه and Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه. Another person then invited both of them for breakfast in Saharanpur on their way back from Shaikhpurah. Hadhrat Saharanpuri رحمة الله عليه accepted both the *da`wats* and went to Shaikhpurah. He slept the night there and the next morning, began preparing to return to Saharanpur but it began raining very heavily. The villagers tried preventing Hadhrat رحمة الله عليه from leaving, but Hadhrat رحمة الله عليه refused saying that he had promised the people in Saharanpur to attend their *da`wat*, thus it will not be correct for him to disappoint them. He eventually went to the station, took a horse and cart, and came to the home of the host. Hadhrat رحمة الله عليه informed him of his arrival, but the host mentioned to Hadhrat رحمة الله عليه that he did not make any arrangements for meals as he had not expected Hadhrat رحمة الله عليه to return in such severe

weather conditions. Hadhrat رحمة الله عليه accepted his apology as well as his invitation to come and eat the next day.

Hadhrat Thanwi رحمة الله عليه on this occasion mentions that at that time it was worth seeing my anger and the tolerance of Hadhrat Moulana Saharanpuri رحمة الله عليه. He further mentions that this *zaalim* (oppressor) still had the audacity to postpone the *da`wat* to the next day. Couldn't he have made some arrangements quickly? Hadhrat رحمة الله عليه then went to the *Madrasah* and from there proceeded home. When he reached home, there was no food at home, not even flour as the womenfolk knew that Hadhrat رحمة الله عليه was invited for meals. Hadhrat رحمة الله عليه went to the bazaar and bought some flour to cook the food.

The next day, when the host came, Hadhrat Moulana Saharanpuri رحمة الله عليه sent for Hadhrat Thanwi رحمة الله عليه saying, "Come let us go, the host has arrived." Hadhrat Thanwi رحمة الله عليه excused himself saying, "I am not feeling hungry and I am not in the habit of eating early in the morning. Also if I wait till the meals have ended, I may miss my train and I have to leave today." Hadhrat Thanwi رحمة الله عليه then says, "Hadhrat رحمة الله عليه was very accommodating. He mentioned to me, 'Come and eat one or two morsels. The host will get very happy. The main purpose of an invitation is to be present. Thereafter if you wish you may leave from there.'"

Eventually, Hadhrat Moulana Thanwi رحمة الله عليه agreed and both of them went to the home of the host. He fed them on the roof of the house. Hadhrat Moulana Thanwi رحمة الله عليه says, "I was still burning with yesterday's anger, but out of respect for Hadhrat رحمة الله عليه I remained silent. After the meals were over, I took permission from Hadhrat رحمة الله عليه and then left. Quietly, I called the host downstairs and opened up his ears properly saying to him, 'The tolerance of the pious has spoilt your mind. Make sure you don't do such things again in the future.'"

Asking Hadhrat رحمة الله عليه for a *tabarruk* (token of blessing)

Once, one of Hadhrat Moulana Saharanpuri's رحمة الله عليه *mureeds* asked Hadhrat رحمة الله عليه for his *kurta* as a *tabarruk*. Hadhrat رحمة الله عليه replied, "I am a poor person. What you may do is make a *kurta* and give it to me. I will wear it for one day and give it back to you. Thereafter you may do with it as you please."

Hadhrat Saharanpuri رحمة الله عليه and Mufti Azeezur Rahman Sahib رحمة الله عليه

Hadhrat Moulana Saharanpuri رحمة الله عليه had great respect for Hadhrat Mufti Azeezur Rahman Sahib رحمة الله عليه. Despite Hadhrat Saharanpuri رحمة الله عليه himself being such a great *Faqeeh* (jurist), he would still refer others to Mufti Azeezur Rahman Sahib for *masaa'il* and he would say that he has a greater insight on *juz'iyyaat* (detailed laws).

Conversely, Mufti Azeezur Rahman Sahib رحمة الله عليه also had great respect for Hadhrat Moulana Saharanpuri رحمة الله عليه. He used to say, "Take my *Fataawa* and go anywhere in the world, I have no fear whatsoever. However, I am very scared of taking it to Hadhrat Moulana Saharanpuri رحمة الله عليه. Only Allah Ta`ala knows where he will place his finger to catch me out and I will not be able to furnish a suitable answer."

Hadhrat Saharanpuri رحمة الله عليه comes to meet Hadhrat Allamah Anwar Shah Kashmiri رحمة الله عليه

Whilst Hadhrat Moulana Saharanpuri رحمة الله عليه was writing his famous book, Bazl-ul-Majhood, he used to come to Darul Uloom Deoband at times to refer to the books there, as Darul Uloom had a larger library compared to Mazaahir-ul-Uloom. Hence, if Hadhrat رحمة الله عليه needed to research some aspect which he could not find in any of the books

at Mazaahir, he would go to Darul Uloom. If the library was open, he would go in at once; otherwise, he would take the key from the librarian and get busy in his research. If after completing his work he had a chance to meet anyone, he would then meet him; otherwise, he would return immediately to Mazaahir.

Once he went to meet Hadhrat Moulana Anwar Shah Kashmiri رحمة الله عليه. His room was on the upper storey and the door was right at the top of the staircase. As Hadhrat Saharanpuri رحمة الله عليه ascended the stairs, Allamah Anwar Shah Sahib رحمة الله عليه saw him, as the door was open, and ran out bare feet to welcome him. After making *salaam* with Hadhrat رحمة الله عليه, he took him into his room. On seeing this, Hadhrat Moulana Saharanpuri رحمة الله عليه commented, “What was the need for you to behave like this? I was coming in. It doesn’t seem appropriate for you to come and meet me bare feet.” When Hadhrat رحمة الله عليه entered, Shah Sahib رحمة الله عليه indicated to those who were present to leave. Thereafter, for a long time these two luminaries engaged in conversation.

I am more comfortable not eating

Once, some visitors came to meet Hadhrat Moulana Saharanpuri رحمة الله عليه. When the food was brought, everyone sat down to eat. Hadhrat رحمة الله عليه also sat down, partook of a few morsels and then stopped. Thereafter he said, “I do not get the same comfort from eating as I get by not eating.”

Explanation of a poem

Once someone sent a questionnaire to Hadhrat Saharanpuri رحمة الله عليه asking him his *fatwa* regarding a poet who has written the following lines:

وہ دن خدا کرے جہاں پر خدا نہ ہو

Hadhrat رحمة الله عليه replied, “The poet is not an atheist. He is not rejecting the existence of a creator. In fact, he is asking from Allah

Ta`ala after believing in Him. The meaning of this poem is that the command of Allah Ta`ala is preventing him from meeting his beloved. Thus, may it transpire that one day the command of Allah Ta`ala does not stop him from meeting his beloved. In other words he should marry her."

Performing *Janaazah Salaah* in *I`tikaaf*

When Hadhrat Shaikh Moulana Muhammad Zakariyya's رحمة الله عليه mother passed away, Hadhrat Moulana Saharanpuri رحمة الله عليه was at that time sitting in *I`tikaaf*. Hadhrat Shaikh's رحمة الله عليه desire was that Hadhrat Moulana Saharanpuri رحمة الله عليه should lead the *Janaazah Salaah*. When Hadhrat Shaikh رحمة الله عليه expressed his desire to Hadhrat رحمة الله عليه, he asked him the time of the *Janaazah Salaah*, to which Hadhrat Shaikh رحمة الله عليه replied that it would take place at 10 o' clock. Thereupon, Hadhrat Saharanpuri رحمة الله عليه mentioned, "I can delay making *istinjaa*. Instead of going to relieve myself at 9 o' clock, I will go at 10 o'clock." Thus, at 10 o'clock, Hadhrat رحمة الله عليه left the *Musjid* with the intention of making *istinjaa*. After relieving himself, he performed the *Janaazah Salaah*.

[From this incident we understand, that if a *mu`takif* leaves the *Musjid* with the intention of relieving himself and not with the intention of performing the *Janaazah Salaah* and thereafter on his way he performs the *Janaazah Salaah*, this will be permissible.]

Hadhrat Moulana رحمة الله عليه intercedes on behalf of his opposition

Hadhrat Moulana Saharanpuri رحمة الله عليه is that personality regarding whom Allamah Anwar Shah Sahib Kashmiri رحمة الله عليه once mentioned, "There are many people who are capable teachers nowadays, but there is only one *Faqeeh* (jurist) and that is Hadhrat Moulana Khaleel Ahmad Saharanpuri."

On one occasion Hadhrat Moulana رحمة الله عليه had some dealings with an individual which became sour. Coincidently, this person was involved in a court case and was advised that if Hadhrat Moulana رحمة الله عليه interceded on his behalf, his problem would be solved.

Eventually, this person came to Hadhrat Moulana and requested him to intercede on his behalf. Hadhrat رحمة الله عليه wrote a letter to someone, he knew in Delhi, who would be able to help him. The letter read as follows;

"Though my relationship with the bearer of this letter is not very good, I am nevertheless still interceding on his behalf. It will be good if his matter could be resolved. May Allah Ta`ala reward you."

He wrote these few words and gave the letter to him requesting him to read it. The person refused to read it saying that it was not meant for him. When Hadhrat رحمة الله عليه insisted, he read it and then asked Hadhrat رحمة الله عليه to remove the part stating their relationship was not very good. Hadhrat رحمة الله عليه asked him the reason for it as this was the truth, but when he insisted, Hadhrat رحمة الله عليه obliged and wrote out another letter omitting those words.

The incident of the watch

Once, Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه were travelling together on a train. Hadhrat Moulana Thanwi رحمة الله عليه had certain principles regarding the acceptance of gifts, but there were exceptions. En-route to their destination, someone gave Hadhrat Thanwi رحمة الله عليه a watch as a gift which he accepted. As they proceeded along, Hadhrat Moulana Saharanpuri رحمة الله عليه offered to purchase the watch from Hadhrat Moulana Thanwi رحمة الله عليه.

Hadhrat Moulana Thanwi رحمة الله عليه replied, "I belong to you and the watch also belongs to you. Please take it." Upon this, Hadhrat

Moulana Saharanpuri رحمة الله عليه mentioned, "Since I had intended to purchase it, I cannot accept it as a gift." A gift is only regarded as such if one had intended to gift it from the very beginning. Eventually after some discussion, the matter was decided and Moulana Saharanpuri رحمة الله عليه bought the watch. When the person who had gifted the watch to Hadhrat Moulana Thanwi رحمة الله عليه heard about this, he became upset. Hadhrat Moulana Thanwi رحمة الله عليه learnt of it and asked Hadhrat Moulana Saharanpuri رحمة الله عليه to return it to him. The following conversation then ensued:

Moulana Saharanpuri رحمة الله عليه: Was there *khiyaar-e-shart* (option of retracting) in this deal?
Moulana Thanwi رحمة الله عليه: There was no *khiyaar-e-shart* in this deal but the person who gave this gift is feeling bad. Hence, I wish to take it back.

Moulana Saharanpuri رحمة الله عليه: When you sold this watch to me, you did not sell it on condition that the one who gave you the gift must first approve of it. We had conducted a deal between ourselves.
Moulana Thanwi رحمة الله عليه: Okay then, please make *iqaalah* (return it to me).

Moulana Saharanpuri رحمة الله عليه: In order for *iqaalah* to be correct, both contracting parties must agree to do so and I am not prepared to return it.
Moulana Thanwi رحمة الله عليه: You are my elder. Elders show consideration to their juniors. Please agree to sell it to me.

Moulana Saharanpuri رحمة الله عليه: I would have definitely agreed but I did not buy that watch for my personal use. I bought it for a friend of mine. Hence, I was a *wakeel bish-Shiraa* (proxy) on his behalf to purchase this item. Now that I have purchased it, my *wakaalat*

(appointment to act on his behalf) has terminated. The reason for this is obvious; when one is appointed to do something, he is only able to act in accordance to that which he has been appointed for. After he has completed that work, he now does not have the right to do anything further.

Later on, when the person who gifted the watch to Moulana Thanwi رحمة الله عليه was sitting with them, Hadhrat Moulana Saharanpuri رحمة الله عليه returned the watch to Moulana Thanwi رحمة الله عليه. Moulana Thanwi رحمة الله عليه objected saying, “A short while ago you mentioned that this is not correct; why are you then returning it to me.” Hadhrat Moulana Saharanpuri رحمة الله عليه replied, “The *mas’alah* is as I have explained it earlier, but I am confident the friend of mine will not object if I return the watch to you.”

Fakhruddeen Gangohi in the presence of Moulana Saharanpuri رحمة الله عليه

There lived in Gangoh a person by the name of Fakhruddeen who was *bay`at* to Hadhrat Moulana Gangohi رحمة الله عليه. He explained his personal experience saying, “I used to work in the court, and once there was a case levelled against me. Hence, I went up to Hadhrat Moulana Saharanpuri رحمة الله عليه requesting him for *du`aa*. One day, I came to Hadhrat and mentioned to him that the case had now turned against me. He pondered for a while and then said to me, ‘Read the name of Allah Ta`ala ‘يا باعث – *Yaa Baa`ithu*’ 21 times after the *Zuhr Salaah*. *Insha-Allah*, Allah Ta`ala will make a way out for you.’

I continued reading that *wazeefah* daily. It so happened that there was a Hindu who had a problem dividing his land and for some reason he could not manage to divide the land accurately. He asked me to assist him and I managed to divide the land for him. He became extremely happy and mentioned to me that if I had any work he would happily assist me. I explained my entire predicament to

him. He replied that the court prosecutor was his friend and he would speak to him to help me out. Hence, we both set out to meet the prosecutor. Upon reaching there, we found that he was transferred. Due to some uncompleted paperwork, however, he had not yet departed.

We met with him and the Hindu interceded on my behalf. As a result, my problem was resolved and I won the case.

In my happiness, I came to Hadhrat Moulana Saharanpuri رحمة الله عليه and brought a gift of 5 rupees for him. I had incurred some debt fighting this case. Hadhrat happily accepted the money and then asked me, 'You may have incurred some debt in this court case.' I confessed to Hadhrat رحمة الله عليه that I had certainly incurred some debts. Thereafter Hadhrat رحمة الله عليه mentioned to me, 'It is the command of Allah Ta`ala and His Rasul ﷺ that whenever anyone incurs a debt, he should restrain himself even if he has to go through difficulty and make sure he pays off the debt. Thereafter, he may spend as much as he wants on his family and children. If anything remains thereafter, there is no harm if he also gives others gifts as well.' The thought crossed my mind that perhaps Hadhrat رحمة الله عليه is not accepting it because the sum is too meagre. Just as these thoughts were playing in my mind, Hadhrat رحمة الله عليه accepted the gift saying, 'I will accept it just to make your heart happy and now I will give it back to you as a gift from my side. In future, you don't have to give five rupees; you may even give two rupees.'

I responded, 'If you don't accept it, my wife will get very upset with me.' Hadhrat رحمة الله عليه asked me, 'Is your wife the daughter of so and so?' I replied in the affirmative. Hadhrat رحمة الله عليه then asked, 'Where do you stay?' I explained the area where my house was located. Hadhrat Moulana رحمة الله عليه assured me that he would pay me a visit. Again, I began thinking that where will it be possible for great people like this to come to my home? In the meantime, Hadhrat رحمة الله عليه came to my house and told my son to call his mother and asked her to stand behind the *purdah*. When she came, Hadhrat رحمة الله عليه began

speaking before her, 'O lady, are you not the daughter of Muhammad Ali? I am Khaleel Ahmad and I come from Ambetha. I am presently teaching in Mazaahir-ul-Uloom. I have come to give you the good news that your husband has won the case. He has given me a gift but I have not accepted it because Allah Ta`ala and His Rasul ﷺ have said that when a person is in debt, he should make sure he pays off his debt even if he has to undergo difficulty and constraints. Thereafter, he should spend on his family. After paying off his debt if he spends lavishly on his family, then there is no harm in this. It is for this reason that I accepted the gift and then returned it to him. Please don't take offence to my action.'

Saying this, Hadhrat رحمة الله عليه began to leave. I was also on my way home and upon reaching there, I was shocked to find Hadhrat رحمة الله عليه there as well. What did I think to myself and what was the reality that unfolded."

The need to renew one's *bay`at*

This same Fakhruddeen Sahib says that after this incident, there was another case levelled against me. People in need, lose their senses at times. Hence, I did whatever anyone suggested to me. Someone asked me to go and see a pundit, so I went to see him. He gave me a bird's claw and asked me to keep it in my turban at the time I had to stand before the judge. He also asked me to feed the monkeys *chana* on Tuesdays. After doing all of this, I still lost the case.

At that time, I dreamt that I went to Gangoh. When I entered the *khanqah*, I felt terrified. I saw Hadhrat Moulana Gangohi رحمة الله عليه lying down on the bed and close to him was Hadhrat Moulana Shaikh-ul-Hind رحمة الله عليه sitting on a chair. Shaikh-ul-Hind رحمة الله عليه looked at me and said angrily, "There is no place for dogs that go to the threshold of anyone and everyone." He said this twice. Thereafter Hadhrat Moulana Gangohi رحمة الله عليه addressed me saying, "Bhai Fakhruddeen, have you not yet made *toubah*?" I replied, "Yes, I have

made *toubah*." Upon hearing this, Moulana Gangohi رحمة الله عليه said, "In that case there is no blame upon him." Thereafter my eyes opened.

In the morning, I thought of narrating the dream to Hadhrat Moulana Khaleel Ahmad Sahib رحمة الله عليه, but I did not have the courage to visit him. For this reason, I took Hakeem Khaleel with me as a representative to speak to Hadhrat on my behalf. I told him about my dream and requested him to please narrate it to Hadhrat رحمة الله عليه. He agreed to come with me and we set out for Saharanpur to see Hadhrat Moulana Saharanpuri رحمة الله عليه. At that time, Hadhrat was just about going to teach his lessons. Hadhrat sat down and I narrated my entire dream to him. He listened to me attentively and then advised me saying, "You must go immediately to the grave of Hadhrat Moulana Gangohi رحمة الله عليه. Go immediately. Do not go home. Go to the graveyard. Go straight there and make *muraaqabah* (meditate) at the grave."

Thus, I left. On the way, I met my brother and I narrated the entire dream to him as well. I then hired an ox cart to take us immediately to Gangoh. As we came close to Gangoh and reached the road that leads to the graveyard, my brother showed me the directions and then continued on his journey. It was after *Asr Salaah* and my condition was such that as I came closer to the grave, my fear also began increasing. When I reached the western gate of the graveyard, I did not have the courage to enter. I felt such darkness surround me as if it was nightfall. I felt so scared that I returned home and narrated everything to my brother. My brother admonished me saying that I should have continued to the grave and I had erred by not going forward. He then insisted that I read my *Fajr Salaah* in the *Musjid* adjacent to the graveyard.

Hence, I left early in the morning, but did not have the courage to go the grave. I sat in meditation for a little while in the *Musjid* and found that my fear decreased to a certain extent. I then returned to Saharanpur to meet Hadhrat Saharanpuri رحمة الله عليه and mentioned the entire incident to Hadhrat رحمة الله عليه who then said, "It's now necessary

for you to renew your *bay`at*." I then asked, "Why was Hadhrat Shaikh-ul-Hind رحمة الله عليه so angry with me?" Hadhrat رحمة الله عليه replied, "Brother, we all are sinners, but after linking ourselves to such great personalities and then to go to these kind of people for help is indeed a disgrace to our elders. How can it be that you are *bay`at* with Hadhrat Moulana Gangohi رحمة الله عليه and you still go to a pundit for help? Don't think evil of Hadhrat Shaikh-ul-Hind رحمة الله عليه because he reprimanded you, in fact it is his great kindness upon you. The *Nisbat* of our Hadhrat Moulana Gangohi رحمة الله عليه is *Nisbat-e-Muhammady* ﷺ. By him, there is only forgiveness. That is why he encouraged you saying, 'Did you not make *toubah*?'"

Writing books during *I`tikaaf*

When the *Musjid* in Mazaahir-ul-Uloom was built, Hadhrat Moulana Saharanpuri رحمة الله عليه sat there in *I`tikaaf*. Many people sat with him. It was during that time that Hadhrat رحمة الله عليه was authoring the *kitaab* Bazl-ul-Majhood. The books would all be kept in the room of the *Musjid* and when Hadhrat رحمة الله عليه would sit down to write, the books were brought to him and Hadhrat رحمة الله عليه would engage in his work. Thereafter, the books would be placed back in the room.

Note: We understand from this incident the importance of writing books and we also learn that to write *kitaabs* during *I`tikaaf* is not against the purpose of *I`tikaaf*.

The entire Haram is filled with *noor*

Once, Moulana Muhibbuddeen Sahib رحمة الله عليه was reciting the Dalaa'il-ul-Khairaat and Moulana Zafar Ahmad Thanwi رحمة الله عليه was sitting next to him, when suddenly he asked Moulana Zafar Ahmad رحمة الله عليه, "Who has entered the Haram Shareef? The entire Haram is filled with *noor*." In the meantime, Hadhrat Moulana Khaleel Ahmad Sahib رحمة الله عليه had just completed his *Tawaaf* and came to meet them.

After meeting him, Moulana Muhibbuddeen Sahib commented, "I am able to confirm who this person is, through which the entire Haram Shareef was illuminated?" When Hadhrat Moulana Saharanpuri رحمة الله عليه proceeded to make *Sa`ee*, Moulana Muhibbuddeen asked Moulana Zafar Ahmad Sahib, "Do you know him?" Moulana replied, "Yes, I know him very well. He is my *Shaikh*." Moulana Muhibbuddeen Sahib then said to Moulana Zafar Ahmad, "You don't really know who he is. I understand him better. When he sits down in the Haram Shareef and looks at the Ka`bah, such *noor* descends on his face that I can look towards the sun, but I cannot look toward his face."

Eating after twenty-one meals

Once, Hadhrat Moulana Mahmood-ul-Hasan Sahib رحمة الله عليه had arrived at the residence of Hadhrat Saharanpuri رحمة الله عليه at mealtime. When Hadhrat Saharanpuri رحمة الله عليه requested Moulana رحمة الله عليه to partake of the meal, he first hesitated and then accepted the request. Hadhrat Saharanpuri رحمة الله عليه enquired from him the reason for his hesitation to which he replied, "I have not eaten for several days. Now that you have requested me to eat, I first inspected myself to see whether I have entertained any type of *ishraaf* (inner desire). *Alhamdulillah*, I found that there was no *ishraaf* hence, I sat down." Hadhrat Saharanpuri رحمة الله عليه then asked, "And since how long have you not eaten?" Moulana رحمة الله عليه replied, "I have not eaten nineteen to twenty-one meals." When asked the reason for this, he replied, "I had nothing to eat."

Baraaheen-e-Qaati`ah

Moulana Ahmad Ali Saharanpuri رحمة الله عليه the annotator of Bukhaari Shareef once issued a *fatwa* stating that *meelaad* is a *bid`at*. Moulana Abdus Samee Sahib wrote an entire book called Anwaar-e-Saati`ah in refutation of his *fatwa*. Moulana Khaleel Ahmad Sahib رحمة الله عليه then wrote the book Baraaheen-e-Qaati`ah in answer to Anwaar-e-

Saati`ah. Hadhrat Moulana Gangohi رحمة الله عليه was very pleased to read this book and had praised it a lot. Hadhrat رحمة الله عليه had never praised any other book like how he praised this book.

Hadhrat Shaikh-ul-Hind, Moulana Mahmood-ul-Hasan Sahib Deobandi رحمة الله عليه

Hadhrat Shaikh-ul-Hind's رحمة الله عليه excessive *ibaadat*

Shaikh-ul-Hind, Hadhrat Moulana Mahmood-ul-Hasan Sahib Deobandi رحمة الله عليه, is that personality with regards to whom Hadhrat Moulana Thanwi رحمة الله عليه has said, "People call him Shaikh-ul-Hind (the *Shaikh* of India) whereas in reality, he is Shaikh-ul-Aalam (The *Shaikh* of the world)."

Once, his feet swelled up due to excessive *ibaadat*. When he saw this, he became elated, that today he was blessed with the opportunity of following a *Sunnah* of Rasulullah ﷺ, as the *mubaarak* feet of Nabi-e-Akram ﷺ swelled up due to standing for long periods in *Salaah*.

The Day of *Jumu`ah*

Whilst Hadhrat Shaikh-ul-Hind رحمة الله عليه was living in Deoband, on the day of *Jumu`ah,* he used to go to the river to wash his clothes. Thereafter, he would take a bath whilst his clothing dried up. He would then wear the moist clothes and walk towards the *musjid* at a time when the *azaan* was about to be called out. As the *Azaan* would be called out, he would hasten his steps in order to practise on the *aayah*:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِىَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِاللهِ *(When the azaan is called out for the Jumu`ah Salaah, then hasten towards the zikr of Allah Ta`ala.)*

Hadhrat Shaikh-ul-Hind رحمة الله عليه is reprimanded for travelling to Gangoh at the time of the *Urs*

It was Hadhrat Shaikh-ul-Hind's رحمة الله عليه practice on Thursdays, after teaching the sixth period in Deoband, to leave for Gangoh to spend his time in the service of Hadhrat Moulana Gangohi رحمة الله عليه. On one occasion, one of Hadhrat's friends, who studied with him, but was employed by the government asked, "Mahmood! Tell me, what is there in Gangoh that makes you run there every Thursday?" Shaikh-ul-Hind رحمة الله عليه replied, "*Zaalim*! You haven't tasted the enjoyment that I experience there. Why don't you accompany me?" Hence, they set out for Gangoh. Coincidentally, at that time, the *urs* at the *mazaar* of Hadhrat Shah Abdul Quddoos Gangohi رحمة الله عليه was in progress.

It was Hadhrat Moulana Gangohi's رحمة الله عليه practice that on the days of the *urs*, he would leave Gangoh and instruct everyone in the *khanqah* to do the same. When he fell ill in his old age, he stayed at home and would not come to the *khanqah*. He would however come to the *musjid* and lead the five times *Salaah*. The people in charge of the *urs* would be considerate enough to stop the *qawwali* at the time of the *Azaan* until the *Sunnahs* for that *Salaah* were over. On the days of the *urs*, no visitors were allowed to come and meet Hadhrat Moulana Gangohi رحمة الله عليه. He would not even allow anyone to greet him.

Nevertheless, Hadhrat Shaikh-ul-Hind رحمة الله عليه proceeded to the house of Hadhrat Moulana Gangohi رحمة الله عليه. On seeing Shaikh-ul-Hind رحمة الله عليه, Hadhrat Moulana Gangohi رحمة الله عليه reprimanded him saying, "Go away from here immediately." Shah Mazhar Husain Sahib Gangohi, the brother of Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه was also present and he mentioned to Hadhrat Moulana Gangohi رحمة الله عليه, "Hadhrat, he has not come here to take part in the *urs*. He has come to meet you."

Hadhrat Moulana Gangohi رحمة الله عليه replied, “I am aware that he hasn’t come here to participate in the *urs*. I am not so naive. I know he has come to meet me, but he had to pass through this crowd thereby (involuntarily) adding to their splendour. من كثر سواد قوم فهو منهم *(He who adds to the splendour of a people is counted to be from them.)* This is mentioned in the *Hadeeth*. On the Day of *Qiyaamah*, you may present excuses for him.”
Shah Mazhar Sahib took Hadhrat Shaikh-ul-Hind رحمة الله عليه to his house and invited him to partake of some food, but he refused saying, “Hadhrat has asked me to leave immediately. What face do I have to stay and partake of meals?” He immediately left Gangoh and only returned some time later when the *urs* celebrations were completed.

The clothing of Shaikh-ul-Hind رحمة الله عليه

Hadhrat Moulana Thanwi رحمة الله عليه was an *ustaaz* in Kanpur. He once wanted to hold a *dastaarbandi jalsah* (graduation ceremony) and invited his *Asaatizah* from Deoband, Hadhrat Shaikh-ul-Hind رحمة الله عليه and Hadhrat Mufti Azeezur Rahman Sahib رحمة الله عليه. In his letter to Hadhrat Shaikh-ul-Hind رحمة الله عليه, he wrote, “Hadhrat, there is one request that I have. I know it is foolish of me to write this, but at times, the elders tolerate the foolishness of their juniors. My request is that when you come, please wash your clothes and then come.”

Hadhrat Shaikh-ul-Hind رحمة الله عليه owned only one pair of clothing consisting of a *kurta*, a trouser, and a *topee*. He never owned a second pair of clothing and in those days there were no washing machines, washing powders, etc. Clothing was washed by hand; hence, it was difficult to cleanse it thoroughly. Furthermore, the cloth that was used was *khaddar* (a coarse type of cloth). It was for this reason that Hadhrat Moulana Thanwi رحمة الله عليه made such a request.

Hadhrat Shaikh-ul-Hind رحمة الله عليه replied saying that he would make these considerations.

Hadhrat Moulana Thanwi رحمة الله عليه was overjoyed. He announced in Kanpur the arrival of his great *ustaaz*. When the guests from Deoband arrived, Hadhrat Moulana Thanwi رحمة الله عليه went to receive them at the station. Hadhrat Shaikh-ul-Hind رحمة الله عليه had his *kurta* that was washed in his hands and his lungi was slung over his shoulder. The Ulama that came to receive him were all dressed in stylish *jubbahs*. From the outer appearance of Hadhrat Shaikh-ul-Hind رحمة الله عليه, it seemed as though he was a very ignorant person.

When they requested him to deliver a speech, he mentioned to Hadhrat Moulana Thanwi رحمة الله عليه, "Don't you think that my speech will be an embarrassment for you. People will think that you are the student of such a person who doesn't even know how to speak properly, whereas you deliver such wonderful talks." Hadhrat Moulana Thanwi رحمة الله عليه insisted that Hadhrat Shaikh-ul-Hind رحمة الله عليه deliver the lecture. Eventually he agreed saying, "No problem, I will deliver a speech such that the people may come to know that the student has surpassed his *ustaaz*."

Hadhrat Shaikh-ul-Hind رحمة الله عليه commenced the talk wherein he discussed many *mantiqi* (logic) points. The *Ulama,* in that area, felt that the *Ulama* of Deoband and Saharanpur were not knowledgeable with respect to the science of *mantiq* (logic) though they were knowledgeable in *Fiqh* (Islamic Jurisprudence). Whilst the lecture was in progress, Moulana Lutfullah Aalamgeeri walked in. Hadhrat Moulana Thanwi رحمة الله عليه says, "At that time the thought crossed my mind that he will really appreciate this topic as he was regarded to be a master in the field of *mantiq*. However, Hadhrat Shaikh-ul-Hind رحمة الله عليه abruptly ended the talk the moment he walked in."

After the *jalsah* was over, Hadhrat Moulana Thanwi رحمة الله عليه mentioned to Shaikh-ul-Hind رحمة الله عليه, "That was in fact the time for you to continue your talk. Moulana Lutfullah Sahib just walked in and he would have really appreciated such a topic." Shaikh-ul-Hind رحمة الله عليه replied, "The very same thought crossed my mind as well, but after reflecting, I realised that whatever I will speak now will be to impress him and not for the pleasure of Allah Ta`ala. Hence, I terminated my talk immediately."

The first *jalsah* in Darul Uloom Deoband

When Darul Uloom Deoband had its first *jalsah*, a rivulet was dug up to supply water to the Madrasah. In those days, there were no such arrangements for water as we have nowadays. Eventually it happened such that they received more than the required amount of water. Hadhrat Shaikh-ul-Hind رحمة الله عليه himself dammed the river and stopped the water flow.

Thereafter, he called Hadhrat Moulana Saharanpuri رحمة الله عليه, Hadhrat Moulana Raipuri رحمة الله عليه and Hadhrat Moulana Thanwi رحمة الله عليه to estimate the food rations. The three *buzurgs* circled it in the manner Rasulullah ﷺ had gone around the heap of dates prepared by Hadhrat Jaabir رضي الله عنه as is mentioned in the *Hadeeth*. Thereafter Hadhrat Shaikh-ul-Hind رحمة الله عليه got the food prepared, which consisted of *zardah* (a sweet dish) and *pulawu* (a rice dish). The number of guests turned out to be more than anticipated.

Hadhrat Shaikh-ul-Hind رحمة الله عليه first fed the students. Thereafter, he tied a belt around his waist, sat on a chair and began feeding the visitors himself until everyone had eaten. *Alhamdulillah*, there was still food left over. Shaikh-ul-Hind رحمة الله عليه then sent one of his special students to Chatta Musjid to announce, "With the *fadhl* (grace) of Allah Ta`ala everything is now complete and the food did not run short." When this person came to the Chatta Musjid, he

found no one there. Thus, he began thinking to himself that to whom should he make this announcement as no one was present, but since it was the command of his *ustaaz*, he obliged. Immediately, Hadhrat Moulana Saharanpuri رحمة الله عليه, Hadhrat Moulana Raipuri رحمة الله عليه and Hadhrat Moulana Thanwiرحمة الله عليه emerged from the inner recess of the *Musjid*, with tears in their eyes. These three *buzurgs* were sitting in *muraaqabah* (meditation) for a long period of time.

Respect for his *ustaaz* even after his demise

Hadhrat Moulana Qari Tayyib Sahib رحمة الله عليه mentioned that when Shaikh-ul-Hind رحمة الله عليه left on the journey wherein he was imprisoned in Malta, he first came to our family home. At that time my *dadi* (paternal grandmother), the wife of Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه was still alive. He placed a chair at the doorstep of the house behind the *purdah* (curtain) and sat down. He then requested her to pass her shoes over to him. He took them, placed them on his head, and began crying for a long time. Thereafter he said, "I could not fulfil the rights of my *ustaaz*, Hadhrat Moulana Qaasim Sahib رحمة الله عليه and I am deeply regretful for this."

A snake beneath the books

When Hadhrat Shaikh-ul-Hind رحمة الله عليه sat to do his work, he would be surrounded by mounds of *kitaabs*. One day, as he picked up a book, he found a snake beneath it. Since no one else was around who could kill the snake, Hadhrat رحمة الله عليه left the book back in its place. When he picked up the book later on, the snake had disappeared.

An incident of Shaikh-ul-Hind رحمة الله عليه and Hadhrat Saharanpuri رحمة الله عليه

Once, someone from Kanpur attended Hadhrat Mufti Mahmood Sahib's رحمة الله عليه *majlis* and sat down behind him. When Hadhrat رحمة الله

عليه enquired why he had done that, he replied that he wanted to be a back support. Immediately Hadhrat رحمة الله عليه said, "I was hoping to get some back support."
Thereafter, Hadhrat رحمة الله عليه narrated the following incident; "Once, Shaikh-ul-Hind رحمة الله عليه and Hadhrat Moulana Saharanpuri رحمة الله عليه went somewhere. The people there insisted that Hadhrat Shaikh-ul-Hind رحمة الله عليه deliver a lecture, to which he replied, "If Hadhrat Moulana Saharanpuri رحمة الله عليه was not here, I would have definitely said a few words." Upon hearing this, Hadhrat Moulana Saharanpuri رحمة الله عليه stood up saying, "Why is it that all of you must be deprived on account of me. Allow me to leave immediately." Thus, he went out (of the *musjid*).

In the meantime, Hadhrat Shaikh-ul-Hind رحمة الله عليه commenced the talk whilst Hadhrat Moulana Saharanpuri رحمة الله عليه quietly entered from another entrance and sat down behind the *mimbar* in such a manner that Hadhrat Shaikh-ul-Hind رحمة الله عليه had no idea that he was there. When the lecture was over, Hadhrat Moulana Saharanpuri رحمة الله عليه quickly stood up and went away to his room. When Hadhrat Shaikh-ul-Hindرحمة الله عليه returned to his room, Hadhrat Moulana Saharanpuri رحمة الله عليه mentioned to him, "I also heard your lecture today." "And how did you do that," queried Hadhrat Shaikh-ul-Hind رحمة الله عليه. "I sat down behind you, next to the *mimbar*," replied Hadhrat Moulana Saharanpuri رحمة الله عليه. Hadhrat Shaikh-ul-Hind رحمة الله عليه then said, "Oh, I see. You were sitting behind my back. You promised to leave the room; why did you break your promise?"
"I promised to leave the room but I didn't promise not to return from another entrance," replied Hadhrat Moulana Saharanpuri رحمة الله عليه. "In my entire life, this was the only chance that I had to sit in your lecture. Everyone else was able to sit and take benefit. Why should I be deprived?" replied Hadhrat Moulana Saharanpuri رحمة الله عليه.

Hadhrat Hakeem-ul-Ummat, Moulana Ashraf Ali Thanwi رحمة الله عليه

In the service of Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه

Once, whilst Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه was living in Kanpur, he went to Ganj Muraadabad to visit Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه. He reached there only after the *Maghrib Salaah* as he was delayed on the road. When Moulana arrived, one of the guests was being admonished. Hadhrat Moulana was telling him to leave and he was refusing to do so, until eventually Hadhrat Moulana asked the *khaadim* (attendant) to throw his belongings out of the *mehmaan khana* (guest quarters). The *khaadim* obeyed, but the visitor brought all his belongings back inside.

Hadhrat Moulana Thanwi رحمة الله عليه began thinking to himself, "*Ya Allah*! It looks as if the guests are not treated very well over here. Let's see what will happen to me." Thereafter, Hadhrat Moulana Thanwi رحمة الله عليه says that I went forward and made *salaam*. Hadhrat Moulana replied to my *salaam* and asked who I was, where have I come from and for what purpose did I come. I replied, "I am a student. I have come from Kanpur and I have come to visit you."

Immediately, Hadhrat رحمة الله عليه began scolding me, "You are coming to visit me. You are fortunate the earth hasn't swallowed you up as yet. Couldn't you think that at this time of the night, how will I be able to feed you?" It was already dark and Hadhrat رحمة الله عليه had no food in his house. He calmed down a little thereafter and told his *khaadim* to bring some food from his daughter's house. He would very often receive *kashf* (divine inspiration) and hence his *kashf*

commenced. He asked me, "Have you studied by Moulana Ya`qoob Nanotwi رحمة الله عليه?" I replied in the positive. He then commented, "He is a very good person."

The *khaadim* then brought the food along which was kept in an earthenware utensil consisting of *daal* and two *rotis*. When Hadhrat Moulana saw this, he admonished the *khaadim* saying, "O you senseless person, is this how you bring the food and that too, for a visitor? Why didn't you cover the food and bring it?" The *khaadim* replied, "I am sorry Hadhrat, but I could not find anything to cover it with." Again, Hadhrat began receiving *kashf*. "Did you see in the cupboard behind the door on the shelf? Why didn't you use that to cover the utensils?" He then asked Hadhrat Thanwi رحمة الله عليه what food was in the utensil to which Hadhrat Thanwi رحمة الله عليه replied, "*Daal* and *roti*." Hadhrat رحمة الله عليه smiled and said, "*Subhaanallah*! Eat well. This is a great *ni`mat* (favour) of Allah Ta`ala. On many occasions, Sahaabah ﷺ never got this to eat as well."

Hadhrat Moulana Thanwi رحمة الله عليه says that thereafter he got up and came and stood by my side giving me *naseehat* and advice. I remained seated as this was regarded to be the correct etiquette in that area. After the *Fajr Salaah*, he asked me whether I was going to stay or whether I was going to leave. I replied that I would be leaving. He accepted and accompanied me to where my horse was tied. I thought that perhaps he required something, but later realised that he was accompanying me only to bid me farewell. This was the extent of compassion he showed to me.

I then requested for some *wazeefah* to read. He recommended the recital of سُبْحانَ اللهِ وَ بِحَمْدِه سُبْحانَ اللهِ الْعَظِيْم 200 times and Surah Ikhlaas 200 times. Although I never had the *toufeeq* (ability) of reading this *tasbeeh* once, I do have with me the gift from a *buzurg*. I didn't go to him for my *islaah*; I just went to visit him, but *alhamdulillah*, the

shouting I received did not affect my heart at all. Nowadays, people come for *islaah* (reformation) and cannot tolerate a little bit of shouting.

The reason for Hadhrat Thanwi's رحمة الله عليه firmness

The condition of people has become such that they sit in the manner they see their *shaikh* sitting and they want to speak like how he speaks. One day I met a person with a thick notebook wherein he had written all his *islaahi* correspondence with his *shaikh*. He narrated to me that the very first thing he had taken from his *shaikh* was his stick. People try and imitate Hadhrat Moulana Thanwi رحمة الله عليه in strictness and firmness. They imitate Hadhrat's shouting, but they do not look at Hadhrat's compassion. He knew the nature and temperament of every person present in the *khanqah*.

Once a person travelled on a lengthy journey to meet Hadhrat رحمة الله عليه, but had not sought permission prior to his arrival. Hence, Hadhrat رحمة الله عليه sent him back. After three days, Hadhrat رحمة الله عليه mentioned, "For three days I haven't slept at all out of concern for this person. How much of time, effort and money he must have spent to come here. If only he had asked permission and then came, how nice would that have been? It is for this reason that I could not sleep."

Being cautious about spying

After Hadhrat Moulana Gangohi رحمة الله عليه had lost his eyesight, if Hadhrat Thanwi رحمة الله عليه ever visited him, he would announce, "Ashraf Ali has arrived," and when he was leaving he would again announce, "Ashraf Ali is leaving." He would never come quietly and sit down in the *majlis* like a thief. Hadhrat رحمة الله عليه himself explains the reason for this, saying, "It must not be that at the time I come, Hadhrat رحمة الله عليه is busy with something or wants to do something which he will not feel comfortable doing in my presence. If in such a

condition I do come surreptitiously and sit down in the *majlis*, without informing Hadhrat, this will amount to *tajassus* (spying) and Allah Ta`ala has commanded us, "Do not spy on one another."

A clear lie regarding Hadhrat Moulana Thanwi رحمة الله عليه

In Kanpur there was a person known as Haji Chunnu. He once told me, "There was an *aalim* by the name of Moulana Hashmat Ali Ridhwi who told me regarding Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه, that his face was disfigured as a result of him humiliating Rasulullah ﷺ in his book 'Hifz-ul-Imaan', and it is for this reason that he always wears a veil and never raises his face in front of anyone. I was convinced that this was the truth.

On one occasion, Hadhrat Thanwi رحمة الله عليه came to Kanpur. I thought of visiting Moulana Thanwi رحمة الله عليه to verify Molwi Hashmat Ali's statement. When I went to meet Hadhrat Thanwi رحمة الله عليه, I found his face filled with *noor*, not covered by any veil and without any disfigurement. I immediately began cursing Moulana Hashmat and I cancelled my *bay`at* with him. I thereafter took *bay`at* to Hadhrat Moulana Thanwi رحمة الله عليه."

An incident regarding someone who gifted Hadhrat رحمة الله عليه with some sweetmeats

Once, a villager presented some sweetmeats to Hadhrat رحمة الله عليه. Hadhrat رحمة الله عليه accepted it and distributed it amongst those present in the *majlis*. After everyone had eaten, he asked Hadhrat رحمة الله عليه to accept him for *bay`at*. Hadhrat رحمة الله عليه explained to him that according to his principles, he does not randomly initiate anyone into *bay`at*. This villager replied, "Hadhrat! I do not know anything about your rules and principles. What I do know is that if you accept me for

bay`at, I will become a *mureed*, otherwise give me back my *mitaai* (sweetmeats).”

Hadhrat رحمة الله عليه then asked him, “Is this the reason for bringing the *mitaai*?” The villager replied, “Yes”
“Why didn’t you tell me this in the first place?” asked Hadhrat رحمة الله عليه.
“Well, why didn’t you ask me?” replied the villager.
Hadhrat رحمة الله عليه then asked him the cost of the *mitaai*. The villager replied, “Forget about how much it costs. I want my *mitaai* back.” Eventually, Hadhrat رحمة الله عليه initiated him into *bay`at*. The villager then asked him for some *wazeefah*. Hadhrat رحمة الله عليه prescribed some *wazeefah*, which was completely against Hadhrat’s principles. He never gave *bay`at* and *wazeefahs* together in one sitting. The villager then asked for a *tabarruk* (token of blessings) and Hadhrat رحمة الله عليه gave him his *tasbeeh*. He then asked if he could make some *khidmat*. Hadhrat رحمة الله عليه allowed him to do this as well. Once he had left, Hadhrat رحمة الله عليه commented, “Indeed he is a very fortunate person. In a single *majlis* (sitting) he managed to fulfil all his desires.”

I am hitting you only for the sake of Allah Ta`ala

Qari Muhammad Umar Sahib Thanwi رحمة الله عليه mentioned to me that when I was young, Hadhrat Thanwi رحمة الله عليه hit me. I pleaded saying, “Hadhrat, please for Allah’s sake forgive me.” Hadhrat gave me another slap and said, “I am hitting you only for the sake of Allah Ta`ala.”

Speak clearly

Once, someone came to meet Hadhrat Moulana Thanwi رحمة الله عليه. Hadhrat رحمة الله عليه asked him, “What have you come for? He replied, “I came for *islaah* (reformation).” Hadhrat رحمة الله عليه commented, “Why don’t you speak clearly? Have you come for my *islaah* or your

islaah?" He understood his mistake and said, "I have come for my *islaah*."

Respect for *kitaabs*

In Hadhrat Thanwi's رحمة الله عليه room, there was a place for hanging old clothes. Sometimes others were asked to hang the old clothes over there, but Hadhrat رحمة الله عليه would caution them to check if there was any *kitaab* kept on the desk beneath it. Mistakenly, the old clothes should not be kept higher than the *kitaabs* (resulting in disrespect of the *kitaab*).

Hunting down a prince

Once, a visitor came to meet Hadhrat Moulana Thanwi رحمة الله عليه at the time when he was leaving for Lucknow to receive medical treatment. This visitor had met a *majzoob* who called him and asked, "Do you know where Hadhrat is going to?" The visitor replied, "He is going to Lucknow for treatment." The *majzoob* replied, "He is not going for that. He is going to hunt down a prince and he will be successful in this. He will hunt him down and bring him back."

What he meant by a prince was Sayyid Sulaiman Nadwi رحمة الله عليه who had taken *bay`at* to Hadhrat Moulana Thanwi رحمة الله عليه on that journey. Later on, he also became a *khaleefah* of Hadhrat Moulana Thanwi رحمة الله عليه.

I realised my ignorance

Hadhrat Moulana Sayyid Sulaiman Nadwi رحمة الله عليه, despite being such a profound *aalim,* still came to Thanabhawan and took *bay`at* at the hands of Hadhrat Moulana Thanwi رحمة الله عليه. Someone asked him, "You are such a powerful, profound *aalim*. What was the need for you to come and take *bay`at* here?" He replied, "By coming here, I came to know how ignorant I really was."

Admonishing a *mureed*

Once, the father-in-law of Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه went to Thanabhawan to spend some time with Hadhrat Moulana Thanwi رحمة الله عليه. When he arrived, Hadhrat was admonishing a *mureed* and instructed the attendants to remove his bedding from the *khanqah*. Seeing this, Hadhrat Moulana Madani's رحمة الله عليه father-in-law objected saying, "What is this?" Immediately, Hadhrat Moulana Thanwi رحمة الله عليه instructed the attendants to also remove his bedding saying, "Has he come here for my *islaah* or his *islaah*?"

Poetic speech involuntarily

Once, someone wrote a letter to Hadhrat Moulana Thanwi رحمة الله عليه with lengthy titles. When Hadhrat رحمة الله عليه read this, he involuntarily uttered: "کس قدر غلو ہے منشا اس کا علو ہے میں چاہتا ہوں کہ اس سے خلو ہو - How much of *ghulu* (exaggeration) is there in this; their intentions are *`ulu* (to show respect) and I wish for them *khulu* (that they refrain from this)."

Thereafter, Hadhrat رحمة الله عليه mentioned, "This poetic sickness of mine does not want to leave me. Involuntarily the words come out, rhyming with one another."

No sleep for 17 nights

Once Moulana Abdul Lateef, Sahib, the former supervisor of Saharanpur came to Thanabhawan. He requested Hadhrat Moulana Thanwi رحمة الله عليه to deliver a lecture as they had not heard one of Hadhrat's lectures for a very long time. Hadhrat Moulana Thanwi رحمة الله عليه requested him to make *du`aa* that he gets some sleep as he did not sleep for the past 17 nights. *Du`aa* was made and Hadhrat رحمة الله عليه managed to get some sleep for about two and three-quarter hours. When he woke up, he commented, "Today I have really slept a lot. I managed to sleep for two and three-quarter hours." He then delivered the lecture.

Every flower has a different colour and fragrance

Hadhrat Moulana Thanwi رحمة الله عليه used to say that Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه was a master in *Fiqh*. He would make others traverse the stages of *sulook* with ease. He never asked anyone to leave their jobs and also never imposed severe *mujaahadah* (difficulty) on anyone. Hadhrat Mufti Kifaayatullah Sahib رحمة الله عليه was a very organised person in administration and Shaikh-ul-Islam, Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه underwent great *mujaahadah* (difficulty) and was extremely humble.

Do I not have eyes?

Once at mealtime, the host of Hadhrat Moulana Thanwi رحمة الله عليه began pointing out all the dishes of food to Hadhrat saying this is a certain dish and this is a certain dish (mentioning what food was present in front of Hadhrat). Hadhrat رحمة الله عليه admonished him saying, "Do you think that I am blind? Do you think that I do not have eyes?"

Hadhrat's last moments

During the last moments of his life, Hadhrat Moulana Thanwi's رحمة الله عليه began sorting out all the *amaanaat* (trusts) that were kept by him. When the members of his household saw this, they started crying (as they understood that Hadhrat was now reaching his end). Hadhrat رحمة الله عليه saw them in this condition and asked, "Why are you crying? I am only distributing the trusts that are in my possession. Allah Ta`ala has commanded the discharging of *amaanaat* to the rightful recipients." Whilst saying this, the note that was in his hand fell down. Hadhrat then commented, "The life from my fingers has come out." Thereafter he passed away.

Hadhrat's parrot

Hadhrat Moulana Thanwi رحمة الله عليه had a parrot as a pet. Sometimes Hadhrat رحمة الله عليه used to talk to it. One day, a woman by the name of Izhaar-e-Faatimah came to visit at a time when some women intended to take *bay`at* to Hadhrat. Izhaar-e-Faatimah made *wudhu* and sat down with them whereas she had already taken *bay`at*. The next day a few other women also came to take *bay`at*. Izhaar-e-Faatimah again made *wudhu* and sat down with them as well.

Someone then commented, "Izhaar-e-Faatimah made *wudhu* and sat down again." The parrot heard this statement and on the third day when other woman came to take *bay`at* and Izhaar-e-Faatimah joined them, the parrot began shouting, "*Bare Abba*, *Bare Abba*, Izhaar-e-Faatimah made *wudhu* and sat down again." After Hadhrat رحمة الله عليه passed away, it remained completely silent and died three days later.

The importance of first confirming the fee

Proper *tarbiyat* (upbringing) was done in Thanabhawan. Once, someone from Calcutta came to Thanabhawan. In those days, they had to get off in Jalalabad, as there was no station in Thanabhawan. Hence, this person got off in Jalalabad and hired the services of a porter to take him to Thanabhawan. When he reached Thanabhawan, he began arguing with the porter on the fee. The porter was asking for 4 aanas and he was offering three.

In the meantime, Hadhrat Moulana Thanwi رحمة الله عليه came on the scene and greeted both of them. He asked them the reason for the dispute, which was then explained to him. Hadhrat رحمة الله عليه asked this person whether he received permission to come. He replied in the affirmative and also showed his letter wherein he had requested permission to come. Thereafter Hadhrat رحمة الله عليه asked him whether he had fixed a price with the porter or not to which he replied that no price was fixed. Hadhrat رحمة الله عليه instructed him to give the porter three aanas and Hadhrat رحمة الله عليه gave the fourth aana to him.

Thereafter, Hadhrat رحمة الله عليه instructed this person to leave immediately, saying that he had no permission to stay. Hadhrat رحمة الله عليه gave the porter another 4 aanas to take him back to the station.

Permission for fifteen minutes

Once, Hadhrat Shaikh-ul-Hind رحمة الله عليه and some other *buzurgs* (pious people) went to Thanabhawan to meet Hadhrat Moulana Thanwi رحمة الله عليه. Hadhrat Thanwi رحمة الله عليه was a man who was very strict in his principles. They reached Thanabhawan at a time which Hadhrat Thanwi رحمة الله عليه had set aside for his *tasneef* (writing of books). When they arrived, Hadhrat Thanwi رحمة الله عليه met them all with respect and then requested if he could be excused for 15 minutes so that he could complete some important piece of work. They permitted him and in those 15 minutes, he completed his work and returned. Thereafter he engaged himself in extending hospitality towards them.

Under normal circumstances, if it were someone else, Hadhrat رحمة الله عليه would not have come, but because it was his *Asaatizah* that had arrived, proper respect and time was allotted to them. Those who come for *tarbiyat* are treated differently. It is mentioned in the *Hadeeth*, "Treat people according to their status."

What *islaah* can I do by him?

Hadhrat Thanwi رحمة الله عليه used to advise his *mureeds* to establish a relationship with any of his *khulafaa* with whom they felt comfortable and compatible. In this light, someone chose Hadhrat Khwajah Azeezul Hasan Majzoob رحمة الله عليه and wrote a letter to him. The reply came six months later. He complained to Hadhrat Thanwi رحمة الله عليه that he received a reply only after six months and asked, "How will it be possible for me to make *islaah* in this manner?" Hadhrat Thanwi رحمة الله عليه replied, "This too is surprising that he managed to keep the letter safely for 6 months."

Hadhrat Moulana Yahya Sahib invites Hadhrat Thanwi رحمة الله عليه to the *nikaah* of his younger brother

Hadhrat Moulana Yahya Sahib رحمة الله عليه, the father of Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه had arranged the *nikaah* of Hadhrat Moulana Muhammad Ilyaas Sahibرحمة الله عليه. He invited four *buzurgs* to the *nikaah*; Hadhrat Moulana Abdur Raheem Sahib Raipuri رحمة الله عليه, Hadhrat Shaikh-ul-Hind رحمة الله عليه, Hadhrat Saharanpuri رحمة الله عليه and Hadhrat Thanwi رحمة الله عليه. The first three *buzurgs* accepted the invitation, but Hadhrat Moulana Thanwi رحمة الله عليه did not accept it.

Hadhrat Moulana Yahya Sahib رحمة الله عليه made arrangements for these *buzurgs* to take the night train from Saharanpur and meet him at Thanabhawan station. He took the morning train and went to meet Hadhrat Thanwi رحمة الله عليه. As he met him, he said, "*Jee ha*, your *Taqwa* has surpassed the *Taqwa* of your *ustaaz*, Hadhrat Shaikh-ul-Hindرحمة الله عليه. It has also surpassed that of Hadhrat Moulana Abdur Raheem Sahib رحمة الله عليه and Hadhrat Moulana Saharanpuri رحمة الله عليه. They have accepted, but you have not accepted."

Hadhrat Thanwi رحمة الله عليه replied, "Nowadays there are many customs prevalent in weddings and therefore I stay away from attending wedding functions." Hadhrat Moulana Yahya Sahib رحمة الله عليه then said to him, "It is for this reason that we are taking you along. If you see anything wrong, you should stop it immediately. Otherwise, what relations do I have with you that I must invite you to the wedding? I am taking you especially to stop all these customary practices."
Hadhrat Thanwi رحمة الله عليه finally accepted the invitation. In the evening Moulana Yahya Sahib took Hadhrat Moulana Thanwi رحمة الله عليه along to the station and met the other three *buzurgs*.

The spirit of spreading the *Hadeeth*

Once, Hadhrat Thanwi رحمة الله عليه went to Saharanpur for medical treatment. Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه sent him a dish called *talbeenah* which is prepared with ghee, honey, flour and some other ingredients. It is thin and white like milk. He also sent a note with it, which read, “I have consulted with Hadhrat’s doctor explaining to him how this is prepared and he has confirmed that it is not against Hadhrat’s temperament, neither will it react to Hadhrat’s medication nor to Hadhrat’s health. In fact, it will strengthen the heart. The *Hadeeth* of Rasulullah ﷺ also encourages one to partake of it. It is for this reason that I have sent it to Hadhrat. There is benefit in eating it and it has no side effects. Please partake of it.” He also explained all the benefits of eating this food as was mentioned in the *Hadeeth*.

Hadhrat Thanwi رحمة الله عليه took the dish, read the note and sent a counter note to Hadhrat Shaikh رحمة الله عليه saying: “Most beloved! In the spirit of your love, you did not take into consideration the *usool* (basic principles). You have narrated the *Hadeeth* stating the benefits of eating this food. I fear that if for some reason I do not like the food, then it would mean that I am showing dislike towards something which the *Hadeeth* encourages. I would have been more comfortable if you had given it to me without mentioning to me the virtues of the *Hadeeth* and thereafter only upon me relishing it, you should have explained the *fadheelat* (virtue) of the *Hadeeth*. Hence, I will wait for your answer before partaking of the gift.”

Look at the consideration these people showed to the *Ahaadeeth*. They are worried about whether it will be tasty or not, whereas this has nothing to do with the *Shari`ah* at all, but they are unable to tolerate that they may not like something which the *Hadeeth* encourages one to partake of. Who is there that can value the *Hadeeth* and the *Sunnah* more than these people? Furthermore,

Hadhrat رحمة الله عليه does not return the gift as this may upset Hadhrat Shaikh رحمة الله عليه. He has been considerate in this regard as well.

Hadhrat Shaikh رحمة الله عليه then replied, "Firstly, the taste of any food depends largely on the one that prepares it. A master cook prepares a simple dish into a delicious meal whereas an amateur can spoil good food. If for some reason you do not find the food to be tasty then you can blame it on the cook that he or she was unable to prepare the dish properly. The second aspect is that the *Hadeeth* speaks about it being beneficial, not tasty. Generally, bitter medication is very beneficial even though it is not tasty. Hence, if it is not tasty then it will not go against the *Hadeeth*. The third aspect is that in a certain *Hadeeth* it has been mentioned that a sick person may not like it. If for some reason you may not like it, this will in fact strengthen the *Hadeeth* and not go against it as well. In the light of this, I feel that you should partake of it." Hadhrat Thanwi رحمة الله عليه then partook of it, but he did not mention whether it was tasty or not.

Hadhrat Thanwi رحمة الله عليه excuses himself from attending a *nikaah*

There was once a *nikaah* of an *aalim* held in Rampur in the district of Saharanpur. Hadhrat Moulana Saharanpuri رحمة الله عليه, Hadhrat Shaikh-ul-Hind رحمة الله عليه and Hadhrat Thanwi رحمة الله عليه were invited for the *nikaah*. All three accepted and on the appointed date, they left their homes to attend the *nikaah*. En-route, Hadhrat Thanwi رحمة الله عليه was made aware that some impermissible customs would be taking place at the function. Thus, he turned around and returned home. When Hadhrat Saharanpuri رحمة الله عليه and Hadhrat Shaikh-ul-Hind رحمة الله عليه arrived at their destination, someone asked them why they had come, but Hadhrat Thanwi رحمة الله عليه had not come.

Hadhrat Saharanpuri رحمة الله عليه replied, “Our attendance is based on *fatwa* whilst Hadhrat Thanwi’s رحمة الله عليه absence is based on *Taqwa*.” Hadhrat Shaikh-ul-Hind رحمة الله عليه replied that Hadhrat Thanwi رحمة الله عليه was more acquainted with the dealings of the *awaam* (masses) whilst they were not so aware of the general actions of the people. In *one* majlis (which I, Hadhrat Mufti Mahmood Sahib رحمة الله عليه was present), Hadhrat Thanwi رحمة الله عليه narrated this entire incident and commented, “Hadhrat Saharanpuri’s answer was based on his *tawaadhu`* (humility). What *Taqwa* do I have when compared to his *Taqwa*? The reply of Hadhrat Shaikh-ul-Hind رحمة الله عليه was in fact correct. I am more aware of what the *awaam* are doing as compared to these great luminaries.”

Shaikh-ul-Islam, Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه

His compassion towards others

When Hadhrat Moulana Madani رحمة الله عليه was living in Madinah, he used to cook the food himself. They were five brothers living together. After cooking the food, he would distribute it equally amongst them. Hadhrat's younger brother, Mahmood, would quickly eat his portion and then cry for more. Hadhrat رحمة الله عليه would pass his share of food over to him and remain hungry tying a stone to his belly.

The difference between Hadhrat Thanwi's رحمة الله عليه *majlis* and Hadhrat Madani's رحمة الله عليه *majlis*

Q: What was the difference between the *majlis* of Hadhrat Thanwi رحمة الله عليه and Hadhrat Madani رحمة الله عليه?

A: Hadhrat Thanwi رحمة الله عليه was more concerned about the *islaah* of the people whilst Hadhrat Moulana Madani رحمة الله عليه was more concerned about the comfort of the people. Once, after teaching Bukhaari Shareef, Hadhrat Madani رحمة الله عليه came to his *mehmaan khaana* (guest quarters) and found a person sitting there. When Hadhrat رحمة الله عليه asked him whether he had taken a rest or not, the visitor replied, "How can I sleep? I don't have any bedding neither do I have a hookah." Hadhrat Moulana Madani رحمة الله عليه went and filled the hookah himself, brought his personal bedding and gave it to the visitor. Hadhrat then spent the entire night in *ibaadat*.

His manner of eating

Once I, (Hadhrat Mufti Mahmood رحمة الله عليه), had the opportunity of eating with Hadhrat Moulana Madani رحمة الله عليه. He used to have a

round *dastarkhan* (tablecloth) and only one utensil containing curry was kept in the centre. Hadhrat Madani رحمة الله عليه used to keep a cloth with the *rotis* in front of him. He would then place two *rotis* in front of each person. Hadhrat رحمة الله عليه held the *roti* in his left hand and broke off pieces with his right hand, dip it into the gravy and eat it. He was very observant of those around him. Before any person could finish eating his two *rotis*, Hadhrat رحمة الله عليه would place another two *rotis* in front of him.

Hadhrat Madani's رحمة الله عليه humility

Once, Hadhrat Moulana Madani رحمة الله عليه went to Muraadabad for a *jalsah*. Hafiz Ahmad Sahib رحمة الله عليه, the principal of the Darul Uloom was also present. I also accompanied my father to meet Hadhrat Madani رحمة الله عليه. Hafiz Ahmad Sahib رحمة الله عليه said to Hadhrat Madani رحمة الله عليه, "Molwi Husain Ahmad, why don't you also go and partake of meals at the house of Molwi Murtaza?" Hadhrat Madani رحمة الله عليه replied, "Jee Hadhrat, I am going now." He then went to partake of meals at Molwi Murtaza's house. His mother mentioned to Hadhrat Madani رحمة الله عليه, "Make *du`aa* for my child that Allah Ta`ala keeps your shadow over him as well." Hadhrat Madani رحمة الله عليه immediately replied, "May Allah Ta`ala bless me with your child's shadow. What benefit is there in my shadow?"

My father then caught hold of my hand and said to Hadhrat رحمة الله عليه, "Please pass your hand over his head." Immediately Hadhrat took hold of my hand and passed it over his own head.

No sleep for eleven nights

Once, Hadhrat Madani رحمة الله عليه stood up to give a lecture in Deoband when his eyes were overpowered with sleep. He addressed the crowd and said, "Brothers! Please grant me permission to lie down for a few minutes. I haven't slept for eleven nights. Thereafter I will deliver the lecture."

Aashura Holidays

Once, Hadhrat Shaikh-ul-Islam رحمة الله عليه and Hadhrat Moulana Mia Asghar Husain رحمة الله عليه went walking at night to Gangoh during the *Aashura* holidays. They met Hadhrat Gangohi رحمة الله عليه the following morning. Hadhrat Gangohi رحمة الله عليه asked them the reason for their visit to which they replied that it was simply to meet him as they were now on holiday for *Aashura*. Hadhrat رحمة الله عليه then asked them if they had eaten anything. They replied in the negative. He asked them if they had any money, to which they again replied in the negative. Hadhrat Moulana Gangohi رحمة الله عليه gave them some money and told them to buy some food from the bazaar, and then sent them both straight back to Deoband so that they would not to miss any of their lessons. Thereafter, Hadhrat Moulana Gangohi رحمة الله عليه, (being the head of Darul Uloom) announced that the *Aashura* holidays were now cancelled.

Hadhrat Madani رحمة الله عليه and Hadhrat Allamah Shabbeer Ahmad Uthmani رحمة الله عليه

Hadhrat Madani رحمة الله عليه and Hadhrat Allamah Shabbeer Ahmad Uthmani رحمة الله عليه had some political differences between themselves, but their hearts were extremely clean. Once, Hadhrat Madani رحمة الله عليه was apprehended and taken to jail. When he was freed, he first came to meet Moulana Shabbeer Ahmad Uthmani and then only did he go home. This was the outlook of these people. Our condition is such, that if we differ with anyone, we are not even prepared to pass by his home.

Your hair feels long when you see the barber

Once, Hadhrat Madani رحمة الله عليه visited Gangoh. At night, when he went to sleep, someone asked him for a *ta`weez*. Hadhrat رحمة الله عليه promised to give it to him the next morning. This person reminded

him in the morning and Hadhrat رحمة الله عليه wrote it out and gave it to him. When the people present saw this, they all began asking for *ta`weez*.

Hadhrat رحمة الله عليه commented, "When they see the barber, then only do they need a haircut. I only gave it to this person because I promised him last night. I am in a hurry and therefore I am unable to write out anymore *ta`weez*."

A doubt as to why Hadhrat Isa عليه السلام will cancel the *jizyah*

We used to fetch Hadhrat Moulana Madani رحمة الله عليه from his house when it was the time for him to teach the lessons. One day during the lesson, we came across the *Hadeeth* that speaks of Hadhrat Isa عليه السلام cancelling the *jizyah* when he returns to earth. The next day when we went to fetch Hadhrat رحمة الله عليه, we asked him, "There is no cancellation and abrogation in the *Shari`ah* of Rasulullah ﷺ. Why is it then that Hadhrat Isa عليه السلام will abolish the system of *jizyah*?" Hadhrat رحمة الله عليه turned around and asked, "And who has said this?" We replied, "This was mentioned yesterday in the lesson." Again Hadhrat رحمة الله عليه asked us in a loud voice, "And who has said this?" Then only did we realise that the *jizyah* will not be cancelled independently by Hadhrat Isa عليه السلام, but rather it was already cancelled by Rasulullah ﷺ himself. Nabi ﷺ had himself stipulated the *jizyah*, as well as the time frame for its application. It will be cancelled after the arrival of Hadhrat Isa عليه السلام.

Hadhrat Madani's رحمة الله عليه advice to the students

Once Hadhrat Madani رحمة الله عليه advised the students, "You receive two *rotis* daily from the kitchen and you eat both of them. Why don't you suffice on eating one and half *rotis* and give away half a *roti* to a poor person. When you sleep, you sleep on a pillow. As long as I was a student, I never slept on a bed neither did I use a pillow. I used to place a brick under my head and fall off to sleep."

Hadhrat Madani رحمة الله عليه reads a *wazeefah* for the mother of Qari Tayyib Sahib رحمة الله عليه

Once, the mother of Hadhrat Qari Tayyib Sahib رحمة الله عليه, the principal of Deoband, fell seriously ill and suffered from a severe headache. After consulting the doctors and *hakeems* she could find no relief. Eventually, she called for Hadhrat Moulana Madani رحمة الله عليه who came and read some *wazeefah*. Thereafter he sat down with his head lowered until he felt at ease that her headache had completely vanished. He then lifted his head and said, "I am a slave of this household. Whenever there is any need, please come and call me. I will present myself immediately and will consider it as my good fortune to serve you."

Fanaa-fish-Shaikh

Hadhrat Moulana Madani رحمة الله عليه writes in his autobiography that when he used to make *zikr* in Madinah Munawwarah, he used to feel as though his body was the body of Hadhrat Moulana Gangohi رحمة الله عليه. He would then actually bite himself to feel if it really was his body or not. Hadhrat Moulana Gangohi رحمة الله عليه then wrote to Hadhrat Madani رحمة الله عليه requesting him to come to visit him. Thus, Hadhrat Madani رحمة الله عليه accompanied by his brother came to Gangoh. His brother went straight to Gangoh whilst Hadhrat Moulana Madani رحمة الله عليه first went to Deoband and then set out for Gangoh.

Hadhrat Gangohi رحمة الله عليه asked his brother for the sand from Madinah to which he replied that it was with Hadhrat Moulana Madani رحمة الله عليه. When Hadhrat Moulana Madani رحمة الله عليه arrived, Hadhrat Gangohi رحمة الله عليه asked him, "Where is the dust (from the *Roudha* of Rasulullah ﷺ)?" He presented the sand to Hadhrat Gangohi رحمة الله عليه who took it and applied it like *surmah* into his eyes. This is what is called love for Rasulullah ﷺ.

Where are those people who brand these Ulama as hypocrites who revile our beloved Nabi ﷺ? Come and see for yourselves if there is any truth in this.

أولائِك آبائي فَجِئْنِيْ بِمِثْلِهِمْ إِذَاجَمَعَتْنَا يَا جَرِيْرُ الْمَجَامِعُ

Thereafter, Hadhrat Moulana Madani رحمة الله عليه explained his condition to Hadhrat Gangohi رحمة الله عليه saying that when making *zikr*, he felt that his body was transformed into Hadhrat's body. Hadhrat Moulana Gangohi رحمة الله عليه replied, "This is called *Fanaa-fish-Shaikh* (total submission and compliancy to the wish of the *Shaikh*)"

Adherence to the *Sunnah*

A friend once told me that there was a person who was affiliated to the Muslim League. For some time, he practised keeping his hand stretched out until he managed to keep it stretched out for half an hour. Thereafter he went to meet Hadhrat Moulana Madani رحمة الله عليه. It is mentioned in a *Hadeeth* that Rasulullah ﷺ never pulled back his hand first when greeting someone until that person pulled back his own hand. Keeping this in mind, when he met Hadhrat Madani رحمة الله عليه, he kept his hand straight without pulling it away. Hadhrat Madani رحمة الله عليه also kept his hand stretched out until more than half an hour had passed by. Thereafter, this person was forced to pull back his hand. He then commented, "Definitely, he has strict adherence to the *Sunnah*."

Since when is my *maktoobaat* (correspondence) worthy of studying?

Hadhrat Shaikh-ul-Islam once went for a *jalsah* to Azam Gharh. I (Hadhrat Mufti Mahmood Sahib رحمة الله عليه) was also present. When I mentioned to Hadhrat رحمة الله عليه that I was studying his *maktoobaat*, he replied, "Since when is my *maktoobaat* worthy of studying? Some of it I wrote during my time in jail and some I wrote whilst travelling in

the train." I then asked him, "Whose *maktoobaat* should I then study?" He replied, "The *maktoobaat* of Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه and the *maktoobaat* of Hadhrat Moulana Gangohi رحمة الله عليه."

Medicine cannot give me an answer!

Towards the end of his life, Hadhrat Madani رحمة الله عليه fell very ill. Hadhrat Shaikh رحمة الله عليه brought Dr. Barkat from Saharanpur to examine him. The doctor requested to examine him in private i.e. no one besides Hadhrat Shaikh رحمة الله عليه was allowed to be in the room. After examining him, the doctor mentioned, "Medicine will not be able to explain how Hadhrat is still alive. He was supposed to have passed away a long time ago."

Hadhrat's condition when addressing women

There was once a political rally held in Deoband in which Hadhrat Moulana Madani رحمة الله عليه also participated. However, it was rally only for women. Thus, a woman desired to address the crowd, but Hadhrat Moulana stopped her saying, "Wait a minute! Let me speak first." Hence, Hadhrat Moulana رحمة الله عليه did not allow anyone to speak in his presence. When he addressed the crowd, he spoke in such a manner that his head was completely lowered and his eyes were focused on his feet. He never picked up his eyes even once to look at anyone. He completed the lecture just before his lessons commenced and left immediately. The students did not have a chance to listen to the woman's lecture.

The *kuffaar* are also worthy of mercy

Once at the time of *Tahajjud*, Hadhrat Moulana Madani رحمة الله عليه was reciting this poem with great enthusiasm and passion:

چہ بودے کہ دوزخ زمن پر شدے
مگر دیگراں رارہائی شدے

The gist of the poem is: "How nice it would have been if you could send me to *Jahannum* so that I could save everyone. I could even save the *kuffaar*."

Moulana Najmuddeen Sahib رحمة الله عليه (the compiler of Hadhrat Madani's *maktoobaat*) says, "When I heard this poem, my hair began to stand and the earth seemed to disappear from beneath me. How much of compassion can one have on the *Ummah*?" On one occasion, someone made the following *du`aa*,
"O Allah, have mercy on the Muslims." Hadhrat Moulana Madani رحمة الله عليه commented on this, "Are the *kuffaar* not worthy of receiving any mercy from Allah Ta`ala? Why have you excluded them?"

Q: How can a *kaafir* be worthy of Allah's mercy?
A: If they accept Imaan, this will be a mercy upon them. We should make *du`aa* for their *hidaayat*.

An attempt to bribe Hadhrat Madani رحمة الله عليه

Once the British presented 40 000 rupees to Hadhrat Madani رحمة الله عليه saying to him that all they wanted from him was to maintain silence and not to deliver any political lectures. Hadhrat Moulana رحمة الله عليه replied, "This can never happen. It is impossible for me to abandon the path on which my *Ustaaz* has left me."

Hadhrat's inauguration in Deoband

When Deoband was afflicted with the accursed strikes for the very first time, Hadhrat Moulana Anwar Shah Kashmiri رحمة الله عليه, Moulana Shabbeer Ahmad Uthmani رحمة الله عليه, Mufti Azeezur Rahman Sahib رحمة الله عليه and others separated themselves from Deoband. Hadhrat Madani رحمة الله عليه came to Deoband during Ramadhaan holidays and the principal, Moulana Habeeb-ur-Rahman Sahib رحمة الله عليه, expressed his desire to retain Hadhrat Madani's رحمة الله عليه services in Deoband.

Hadhrat رحمة الله عليه accepted the post subject to certain conditions which were readily accepted by Hadhrat Moulana Habeeb-ur-Rahman Sahib رحمة الله عليه. Thereafter a *jalsah* took place in the Jaami` Musjid of Deoband where Hadhrat Madani رحمة الله عليه delivered a lecture. The crux of his lecture was as follows:
There are three things that spur a person on to do any action. The first is *jalb-e-manfa`at* (acquiring material benefit). What can the people of Darul Uloom offer me? If I was desirous of acquiring wealth, the British were prepared to open up their treasures for me.

The second is *daf`-e-madharrat* (removing harm and obstacles from the path). How can they instil fear in me? If the British with all their threats and pressure, even imprisoning me, could not stop me from speaking out on the truth; what threats can the Darul Uloom level at me?

The third aspect is *Jazbah-e-Mahabbat* (love). Yes, we have a deep sense of love for the institute from which we have attained our knowledge and respect and honour the children of our principal. It is with the spirit of love and respect for our *Ustaaz's* children, that we will remain here and endure all difficulties.

The sincerity of the ignorant

Villagers have a great degree of sincerity, but they don't have the knowledge to distinguish between *khidmat* and ignorance. Once, Hadhrat Moulana Madani رحمة الله عليه was travelling from Gangoh to Saharanpur and en-route, he had to pass by a village where he saw a large crowd of people waiting to meet him. In order to greet him, they removed him from the vehicle and flung him on to the sand! They then began pressing his hands and feet. After a little while, Hadhrat رحمة الله عليه said to them, "That is enough. You may stop now."

His turban fell down

Once, Hadhrat Moulana Madani رحمة الله عليه was travelling to Thanabhawan. On reaching there, he realised that his turban was not on his head. Hadhrat Thanwi رحمة الله عليه asked him, "What has happened? Why have you have come bareheaded today?" Hadhrat Madani رحمة الله عليه replied, "I have always been an unmindful person throughout my life. What happened was that I was travelling on the train and I fell asleep. The train jerked and my turban fell off."

Hadhrat Moulana Thanwi رحمة الله عليه immediately went home, fetched a turban, and presented it to Hadhrat Madani رحمة الله عليه saying that it was made in Shahpur and was not a *wilaayati* (English) turban. Hadhrat Madani رحمة الله عليه replied, "It may be made in Shahpur, but the thread is *wilaayati*." Upon hearing this, Hadhrat Thanwi رحمة الله عليه replied, "I do not have any other turban besides this one. Thus I am excused for using it." Hadhrat Madani رحمة الله عليه replied, "Very well then."

Convey my *salaams* to him

Someone once wrote a letter to Hadhrat Moulana Madani رحمة الله عليه requesting him to make *du`aa* for a certain person who had fallen seriously ill. Hadhrat Madani رحمة الله عليه replied, "Convey my *salaams* to that person, and when conveying the *salaam,* stretch the *alif* in the *salaam* a little." The person was miraculously cured. On another occasion, someone else wrote a letter stating that someone had fallen ill and was requesting Hadhrat to make *du`aa* for him. Hadhrat رحمة الله عليه replied, "Everyone has to die one day. The stipulated time for everyone to die has already been recorded." Shortly afterwards that person passed away.

From today he will eat here with me

There was a person from Gangoh, by the name of Mulla Ruddu, working in the library of Darul Uloom Deoband. At breakfast time,

he would come quickly to join Hadhrat for meals. Once, when Hadhrat رحمة الله عليه was out on a journey, Qari Asghar Sahib reprimanded Mulla Ruddu saying, "Is this some kind of *aqeedat* (love) that, you present yourself only at tea time." Mulla Ruddu got upset over this and left.

When Hadhrat رحمة الله عليه returned from his journey, he discovered that Mulla Ruddu was not joining him anymore. Thus, he sent someone to call him, but he refused to come. Hadhrat رحمة الله عليه insisted that he present himself and asked him the reason for his absence. He explained that Qari Sahib rebuked him and resultantly, he decided not to join Hadhrat anymore. Hadhrat رحمة الله عليه then asked, "Mia Asghar Sahib! What should be your punishment?" Qari Asghar Sahib replied, "Hadhrat, whatever you suggest." Hadhrat رحمة الله عليه then said, "Okay, from today, he will join us for the other meals as well."

Hadhrat Madani's رحمة الله عليه demise

Towards the end of his life, Hadhrat Moulana Madani رحمة الله عليه fell very ill. However, just before passing away, he felt better again. He met all his family members and spoke to them. Thereafter, he asked everyone to leave as he wished to lie down. When someone went to wake him up for *Zuhr Salaah*, he found that Hadhrat had passed away.

The word *Ihmaadh*

Q: What is meant by *Ihmaadh*?

A: Once there was a *jalsah* in Saharanpur. Hadhrat Qari Tayyib Sahib رحمة الله عليه delivered the first lecture followed by Hadhrat Moulana Madani رحمة الله عليه. He started by saying that my lecture is an *Ihmaadh*. When a camel eats sweet grass continuously, it gets tired of it. Thereafter, it has to be fed with some bitter grass and after eating

some of it, the camel can then eat the sweet grass. This is termed as *Ihmaadh*.

In the first lecture, Hadhrat Qari Tayyib Sahib رحمة الله عليه mentioned the incident of Ameer-ul-Mu'mineen, Hadhrat Umar ﷺ and how he conquered Bait-ul-Maqdis. When the Muslims reached Bait-ul-Maqdis, the locals asked them to present their leader, as they wanted to see if he fitted the description mentioned in their books. Hadhrat Umar ﷺ was then called for. He mounted a camel and left with a slave who was holding the reins of the camel whilst he rode. After a journey of one *manzil*, Ameer-ul-Mu'mineen disembarked and made the slave mount the camel while he held the bridle in his hand. In this manner, they continued on their journey to Bait-ul-Maqdis. When they neared their destination, the Muslims came out to meet Hadhrat Umar ﷺ. At that time, Ameer-ul-Mu'mineen had the bridle in his hand whilst the slave rode upon it.

Someone suggested that he should ride the animal, but he refused saying that it was the slave's turn to ride and his turn to hold the reins. The *kurta* he wore had 17 patches on it. Once again, someone suggested that he should change his *kurta*. Hadhrat Umar ﷺ replied, "If it was someone else that said this to me, I would have punished him. Our respect is not kept in clothing. Rather it is in the obedience and compliance with the laws of Allah Ta`ala."

Hadhrat Qari Tayyib Sahib رحمة الله عليه recounted this incident and then it was the turn of Hadhrat Moulana Madani رحمة الله عليه to speak. When Hadhrat Madani رحمة الله عليه ascended the stage, he said, "The Ameer-ul-Mu'mineen has descended and now it is the slave's turn to talk."

Hafiz Muhammad Husain Sahib

There was a person by the name of Hafiz Muhammad Husain Sahib. He once wrote a letter to Hadhrat Moulana Madani رحمة الله عليه stating,

"Hadhrat! Previously you were involved in *jihaad*. Hence, it was necessary for you to dye your beard and the *Shari`ah* permitted you to do so. Now that you are not involved in *jihaad*, (you are involved in *sulook*) there is no reason for you to dye your beard. From now on please do not dye your beard."
Hadhrat رحمة الله عليه replied, "I will practise on your command." Thereafter he never dyed his beard.

What do I know about *Ittibaa`-e-Sunnah*?

Once, two dishes of curries were brought at mealtime to Hadhrat Moulana Madani رحمة الله عليه. Generally, the curry was presented in a big utensil and everyone would sit around and eat from it. On this occasion, because someone was sick, a separate utensil was sent for him. When Hafiz Husain Sahib saw this, he asked, "Now you have begun eating two different curries at one meal. Is it proven that Nabi ﷺ ate two different types of curries?"
Hadhrat Moulana Madani رحمة الله عليه did not make mention of the *Hadeeth* in Abu Dawood which speaks of Nabi ﷺ eating two curries in one sitting; rather he replied, "Where can I ever practise upon the *Sunnah* of Rasulullah ﷺ? I am a slave of my stomach."

Hadhrat Moulana Madani's رحمة الله عليه first visit to Thanabhawan

Someone once asked Hadhrat Moulana Madani رحمة الله عليه concerning his first visit to Thanabhawan. He replied, "I had gone to Jalalabad and spent the night there, as there was no station in Thanabhawan at that time. I placed my bedding on my head and walked to Thanabhawan. Huffing and puffing I reached the *khanqah* only to find the door locked. I knocked on the door and the attendant came and asked who was there without opening it. I replied, 'It is Husain Ahmad.' He then explained to me that the door is not opened for anyone after it has been closed for the night. This was the ruling."

"I then thought to myself that where will I go to now? I do not know anyone around here. Eventually, after making some enquiries, I reached the home of Hadhrat Moulana Thanwi رحمة الله عليه. I placed my bedding on his porch and fell off to sleep. In the morning, I rolled up my bedding and sat down on it. Hadhrat Thanwi رحمة الله عليه emerged from his home and asked, 'Who is there?' I replied, 'Husain Ahmad'. In total shock, he asked me, 'Why are you here at this time of the morning?' I replied, 'It is Hadhrat's rule that no one is given permission to enter the *khanqah* after hours. They don't open the door for any poor people over there.' I then explained what had transpired. Hadhrat then took me with him to the *khanqah* and told his attendants that this person is excused from the law. The door should be opened for him whenever he arrives."

The thought of wearing *khaddar* (thick cloth) has left me

There was a person who frequented the company of Hadhrat Moulana Madani رحمة الله عليه. After a short period, he went to spend time in the company of Hadhrat Moulana Ilyaas Sahib رحمة الله عليه. One day, he came from Delhi to visit Hadhrat Moulana Madani رحمة الله عليه and was wearing a thin *kurta*. When Hadhrat Madani رحمة الله عليه saw this, he asked, "Have you left out wearing *khaddar* (thick cloth)?" He replied, "Hadhrat I only wear *khaddar*. However, when I go out on a journey, I wear a thin cloth because the thick cloth gets dirty very quickly and it is difficult to wash it. It's only for this reason that I am wearing this type of *kurta*."

Hadhrat Madani رحمة الله عليه stated, "I know that the thought of wearing *khaddar* has even left your mind. The effect of your company is very strong. The one who has removed the thoughts of wearing thick cloth from your mind, has occupied it in something else." (He was referring Hadhrat Moulana Ilyaas Sahib رحمة الله عليه.) This person then said, "Hadhrat Moulana Ilyaas Sahib رحمة الله عليه also wears *khaddar*."

Replying to this statement, Hadhrat Madani رحمة الله عليه declared, “He must be wearing it, but when he comes here, he comes well dressed.”

Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه & Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه

Moulana Abdul Qadir Sahib Raipuri's رحمة الله عليه dedication to studying

During his student days, Moulana Abdul Qadir Raipuri رحمة الله عليه would never reply to the correspondence of anyone, as he did not have sufficient money to post a letter. He had in his possession a broken earthen jar in which he placed all his correspondence. It was only after graduating that he began reading these letters. If a letter informed him of the birth of a nephew etc. he would say *'Alhamdulillah'* and if it informed him of the death of a relative he would recite إنا لله و إنا إليه راجعون – *Inna Lillaahi wa Inna Ilayhi Raaji`oon*. Hence, in a short space of time, he read all the letters.

I will be happier if the house had a thatched roof

Moulana Habeeb-ur-Rahman Sahib, leader of the Ahraar party, constructed a house and had a room built exclusively for Hadhrat Shah Abdul Qadir Raipuri رحمة الله عليه. In a letter to Moulana, he stated that he had built a room exclusively for Moulana and whenever Moulana visited him, he could sleep there. In reply, Hadhrat Raipuri رحمة الله عليه wrote, "I will be happier if the house had a thatched roof, so that if it rained and the roof began to leak in one corner, I would move to the next corner, and if the second corner began to leak as well, I will then move to the third corner. I can spend the entire night in this manner."

I never had an affinity for women

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه used to say, "I never had an affinity for women, to such an extent that I would recognise my sister through her voice and not her appearance, since I had never seen her body in full."

Hadhrat had a daughter who passed away in her infancy and his wife also passed away within that period of time.

The clothing and condition of Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه

When Moulana Abdul Qadir Raipuri رحمة الله عليه went to Raipur, he initially used to eat the leaves of trees instead of bread. Once, a person did some spring-cleaning of his home and threw away a totally redundant blanket. Moulana took the blanket, washed it and used it as his sleeping mat, his duvet and *musalla* for the next fifteen years.

The position of Hadhrat Raipuri Thaani (Moulana Abdul Qadir) رحمة الله عليه

Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه had once explained during a lesson, "Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه speaks glowingly of his elders and *Mashaayikh*. We also speak highly about our elders and *Mashaayikh* and likewise, every person speaks greatly of his *Mashaayikh* and elders."

Moulana Muhammad Manzoor Nu`maani Sahib رحمة الله عليه was once asked by a very informal friend, who himself was a *Sahib-e-Nisbat* (possessing a strong spiritual link with Allah Ta`ala), "Are you *bay`at* to anyone?" Moulana replied, "Yes. I am *bay`at* to Hadhrat Moulana Raipuri (رحمة الله عليه)."

His friend then sat in the gathering of Moulana Raipuri رحمة الله عليه from Asr till Maghrib. When he stood up, he said, "لا حول و لا قوة إلا بالله – Who are you *bay`at* to? He is totally hollow and empty. He has nothing in him." Moulana remained silent and did not utter a word. The next day, the friend sat again in Hadhrat Raipuri's رحمة الله عليه gathering. This time when he stood up, he said, "إنا لله و إنا إليه راجعون – I was totally mistaken. This personality is such that at every moment, he is denying his own existence and saying that I am nothing, to such an extent that those in his company get affected in the same way."

The *kashf* (inspiration) of Hadhrat Raipuri Thaani رحمة الله عليه

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه was once seated in his room whilst the rest of the people were engaged in *zikr*. He called out for his attendant Abdul Mannaan and told him, "There is a certain person (Hadhrat Raipuri had taken his name) engaged in *zikr*. Go and call him." The attendant went to the gathering and searched for him. He found this person engaged in *zikr* with his head lowered and covered with a scarf.

What was the problem? Despite being engaged in *zikr*, he was thinking about the amount of money he had left behind with his wife and whether it was sufficient or not. (Thus, his tongue was saying لا إله إلا الله, but his heart was occupied in this thought.) Hence, this person was summoned and Hadhrat Raipuri رحمة الله عليه asked Molwi Abdul Mannaan to leave the room. Hadhrat Raipuri رحمة الله عليه asked him to close the windows and come nearer to him. At that time, Hadhrat was unable to move around or even lift his hand. He then told him, "Place your hand in my pocket; take out all the money that is there and send it to your wife. You can then be engaged in *zikr* with ease and serenity."

Failure has been destined in the *Louh-e-Mahfoozh*

Whenever anyone requested Hadhrat Shah Abdul Qadir Raipuri رحمة الله عليه to make *du`aa*, he would say, "*Insha-Allah*, I will make *du`aa*," and that particular work would materialise. If, he requested the person himself to make the *du`aa*, the task would not materialise.

Once, Hadhrat Raipuri رحمة الله عليه had come to Saharanpur when someone approached him and requested him to make *du`aa* for his son to pass in his examinations. Hadhrat replied, "You should make *du`aa* for your son." He again requested Hadhrat to make *du'aa* to which Hadhrat Raipuri رحمة الله عليه told him, "Nobody else will be able to make *du`aa* for your son with the fervour with which you will make *du`aa*. Therefore, you should make the *du`aa*."

I had prevented that person from asking any further, but he did not understand and asked for the third time, "Hadhrat! What harm is there if you make the *du`aa*?" Hadhrat Raipuri رحمة الله عليه raised his head towards the sky and said, "If failure has been written for him in the *Louh-e-Mahfoozh*, what effect will my *du`aa* have?" I met this person a few days later and asked him regarding his son; he told me that he had failed.

The objectors from this end are deprived and the objectors from that end are deprived

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه and Hadhrat Moulana Ilyaas Sahib رحمة الله عليه had come to Saharanpur. In the course of a discussion, mention was made of the differences between Hadhrat Thanwi رحمة الله عليه and Hadhrat Madani رحمة الله عليه. Moulana Ilyaas Sahib رحمة الله عليه commented, "There is no deficiency on this end as far as blessings are concerned, nor is there any deficiency on that end. Yes, the objectors on this end are deprived and the objectors from that end are also deprived."

It is so sad that I have abandoned travelling

Hadhrat Raipuri رحمة الله عليه once mentioned (whilst in Saharanpur), "I really have a desire to travel to Thanabhawan and visit Hadhrat Thanwi رحمة الله عليه. However, we are unmindful and careless people who are unacquainted with the etiquettes of visiting the pious. Furthermore, Hadhrat is quite sensitive and it should not be such that our carelessness becomes a means of discomfort for him. Therefore, I do not have the courage of travelling to Thanabhawan."

A student who happened to be the *mureed* of Hadhrat Thanwi رحمة الله عليه was also seated there. Hearing this, he hurriedly set out to Thanabhawan and conveyed Hadhrat Raipuri's رحمة الله عليه message to Hadhrat Thanwi رحمة الله عليه. Hearing this, Hadhrat Thanwi رحمة الله عليه sighed and said, "It is so sad that I have abandoned travelling. Otherwise, I would have personally gone to Raipur." This statement was then relayed before Hadhrat Raipuri رحمة الله عليه and Moulana Ilyaas رحمة الله عليه. Moulana Ilyaas Sahib رحمة الله عليه then addressed Hadhrat Raipuri رحمة الله عليه and said, "Whatever the case may be; we will have to go even though some inconvenience may be caused to him. We are not going for the sake of inconveniencing anyone. After all, when an infant sits in the lap of the elder, he sometimes urinates there as well. We are the children of Hadhrat Thanwi رحمة الله عليه."

Thus, they finally travelled to Thanabhawan. When Hadhrat Thanwi رحمة الله عليه was informed of their arrival, he addressed the gathering present, "None of you should move from your place. Remain seated. My standing will be on behalf of everyone. Hence, Hadhrat Thanwi رحمة الله عليه stood up and went to receive them. He met them and they embraced each another. He then brought them in and seated them in his place. For a few moments, there was complete silence. Finally, Hadhrat Thanwi رحمة الله عليه initiated the discussion saying, "After the demise of Hadhrat Gangohi رحمة الله عليه, I appointed Hadhrat Moulana

Abdur Raheem Raipuri رحمة الله عليه to be my elder and guide. I visited Raipur on one occasion, but that was my last trip. Thereafter, I did not have the courage to go there again. However, I cannot recall meeting you (Moulana Abdul Qadir Raipuri رحمة الله عليه) there."

Hadhrat Raipuri رحمة الله عليه asked, "What was the cause of you not returning to Raipur?" Moulana Thanwi رحمة الله عليه replied, "Hadhrat Raipuri (Moulana Abdur Raheem) رحمة الله عليه had treated me, in a manner, far greater than what I deserved and I could not endure it. After retiring to bed, I awoke after some time and found that there was someone standing near my bed. On inspection, I noticed that it was Moulana Abdur Raheem Sahib رحمة الله عليه himself! I got a shock and asked, 'Hadhrat! What is the matter?' He replied, 'The people here are careless and I was afraid that the sound of their footsteps would disturb your sleep.' I told him, 'Hadhrat, from now onwards I can no longer come here.' Since then, I have never been to Raipur. However, I cannot remember seeing you there at that time."

Moulana Raipuri رحمة الله عليه replied, "How could you have known me at that time? You may recall seeing a youngster wearing a short-sleeved coat and a knee-length trouser who used to prepare the bedding for the guests, wash their hands and serve them meals." After pondering for a while, Hadhrat Thanwi رحمة الله عليه replied, "I remember seeing a Punjabi youngster wearing that kind of clothing." Hadhrat Raipuri رحمة الله عليه remarked, "Yes, I am that very same youngster." Hearing this, Hadhrat Thanwi رحمة الله عليه remarked, "*ہر کہ خدمت کرداو مخدوم شد – Those who serve others become the ones who are served and attended to*."

As they were departing, Hadhrat Thanwi رحمة الله عليه wanted to get up from his place. However, due to weakness, he found it difficult to stand up on his own. Hence, Hadhrat Raipuri رحمة الله عليه extended his support. On this action of his, Hadhrat Thanwi رحمة الله عليه mentioned a

strange statement, “Remember me in future as well. Don’t ever forget me.”

Standing in knee-deep filthy water

Moulana Abdul Qadir Raipuri رحمة الله عليه once mentioned, “After graduating from my studies, I decided to pay attention to my spiritual reformation and take *bay`at* at the hands of a *shaikh*. At that time, Mirza Ghulam Ahmad Qadiyaani was quite popular and I managed to meet him via his attendant. I requested him to accept me for *bay`at* but he refused. However, he asked me to continuously recite اِهْدِ نَا الصِّرَاطَ الْمُسْتَقِيْمَ and to keep in contact with him via correspondence. He would at times reply to my letters. In one of them he even stated that he had made *du`aa* for me. However, one night, I dreamt that I was standing knee-deep in filthy water. When I woke up, I was totally disinclined from Mirza Sahib. I was grateful to Allah for removing me from this filthy water.”

The *mas’alah* is not like this in a certain *kitaab*

Moulana Raipuri رحمة الله عليه further mentioned, “Thereafter, I went to Molwi Ahmad Radha Khan since he was also popular. When I arrived at his place, he appointed me as the private tutor for his children. He wanted me to stay in his company so that he may first examine me before accepting me for *bay`at*. He had his special forms of abuse, which people understood and would be pleased on hearing them. For example, when taking the name of Moulana Ashraf Ali Thanwi رحمة الله عليه, he would merely say Ashraf Ali etc. On one occasion, someone asked him a question whilst I was seated nearby. After receiving the answer, the person departed and I approached Molwi Radha Khan and said, ‘The *mas’alah* does not appear like this in a certain *kitaab*. Instead, it is the other way around.’ He replied, ‘What you are saying is correct. However, the questioner was one of my followers and the answer would be to his disadvantage. Therefore, I explained the *mas’alah* to him in this manner.’ This

answer was sufficient for me and I realised that I will not achieve my objective over here. Hence, without saying anything to him, I resigned from my post and left."

There is only concern for the underprivileged

Moulana Raipuri رحمة الله عليه went on further to explain, "I did not have the courage to go to Gangoh and visit Moulana Rasheed Ahmad Gangohi رحمة الله عليه, for I felt that it was a very great place and attention would not be shown to the underprivileged. However, I later realised that attention was shown only to the underprivileged and I eventually ended up going there. But, I did not have the courage to request Moulana Gangohi to accept me for *bay`at*."

I realised that my reformation lies over here

Moulana Raipuri رحمة الله عليه then finally explained, "I then presented myself in the service of Moulana Abdur Raheem Raipuri رحمة الله عليه. Hadhrat granted me permission to stay and arranged the food from his home which consisted of mealie bread. The mealie bread resulted in constipation and I underwent much difficulty. However, I did not mention this to anybody. After a few days, Hadhrat stopped providing me with food from his home and arranged that I should receive meals from the guest quarters. I was pleased with this and thought that I will now be relieved of the mealie bread. However, Hadhrat instructed the cook to prepare mealie bread for me as well. Hence, he gave me mealie bread, which was much more difficult to consume. He prepared it without kneading it thoroughly, and would place it on the pan without turning it over. Eating this type of bread caused huge worms to appear in my stomach. Eventually, I was left with no recourse, but to complain to the cook who retorted, "If you wish to express your highness, go somewhere else. This is the only type of bread you will receive here." I told him, "I will eat the bread as it is prepared." Within myself, I thought that this is the manner in which my reformation will take place.

Shah Abdur Raheem Raipuri's رحمة الله عليه dedication during the month of Ramadhaan

It was the habit of Hadhrat Shah Abdur Raheem Raipuri رحمة الله عليه that at the end of Sha`baan, he would meet everyone and advise them that they will meet again on the occasion of Eid. He would thereafter not talk to anybody, meet any person or reply to any correspondence. There were only a few special attendants who were allowed to interact with him during meal times. On other occasions, they as well were not allowed to talk to him. He spent the entire month of Ramadhaan in total seclusion. Hadhrat addressed me and said, "You have come late, but nevertheless, you have still come. We will meet after Ramadhaan."

The *kashf* of the *shaikh* of Shah Abdur Raheem رحمة الله عليه

Hadhrat Moulana Abdur Raheem Sahib Raipuri رحمة الله عليه had set out to perform *Hajj*. On reaching Karachi, he purchased a ticket to board the ship. As he was about to board, a postman came searching for him and asked the people for a person called Abdur Raheem. He was directed towards Moulana Abdur Raheem Sahib رحمة الله عليه and he handed over a letter to him, which had come from his *Shaikh*. The *Shaikh* wrote, "My dear friend, do not travel on this ship." Hence, he did not board the ship. He was later informed that the ship had encountered turbulent waters and all the passengers, aboard the ship, had missed their *Hajj*.

Shah Abdur Raheem رحمة الله عليه coming into the service of Hadhrat Gangohi رحمة الله عليه

Hadhrat Shah Abdur Raheem Raipuri رحمة الله عليه was initially *bay`at* to Shaikh Mia Abdur Raheem Wilaayati رحمة الله عليه and he had received *khilaafat* from him as well. Despite this, after the demise of his

Shaikh, Shah Abdur Raheem رحمة الله عليه went to Kalyar Shareef and spent some time at the *mazaar* (mausoleum) of Hadhrat Khwajah Alaa'ud-Deen Makhdoom Sabir رحمة الله عليه. During his stay over there, he perceived that the *noor* (celestial light) of the *silsilah* (chain of *tasawwuf*) now rested in Gangoh. Hence, he travelled to Gangoh and requested Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه to accept him for *bay`at*. Hadhrat Moulana replied, "You are already a *peer* (spiritual guide). What is the need for you to take *bay`at*?" This statement deeply affected Hadhrat Raipuri رحمة الله عليه and he returned home. Upon his return, he wrote to all his *mureeds* stating, "Brother! I had kept you in darkness all this while. For Allah's sake, forgive me and reassign yourself to another friend of Allah." In this manner he cancelled their *bay`at* and then only did Hadhrat Gangohi رحمة الله عليه accept him for *bay`at*.

He befriended the inmate of the grave

Once, there was a discussion regarding a youngster from Bengal who came to study in Deoband after running away from home. Hearing this, Hadhrat Mufti Sahib رحمة الله عليه narrated that there was a certain Qari Sahib who used to visit Hadhrat Raipuri رحمة الله عليه. He spoke very fast and would relate that a certain *Musjid* required mats and he made the arrangements for it; the bucket in the well of another *Musjid* was broken and he made arrangements for a new one and in another place the rope had snapped and he gave them a new rope. From his youth, he possessed *kashf-e-quboor* (ability of visualising the condition of the grave). He travelled to Lahore to study and he developed a friendship with the inmate of a grave. He once complained to his friend of hunger and not having any food to eat. The inmate replied, "Arrangements for food will be made." Hence, the very next day, a person came to the *Madrasah* and looked carefully at the students as if he was searching for someone. On seeing Qari Sahib, he said, "From today, I will take care of your food arrangements."

Oh! You have come

Once, this person (the aforementioned Qari Sahib) thought to himself that he needed to find a *Shaikh*. Hence, he approached his friend in the grave, and presented his question and was shown the form of a certain person. When he asked the whereabouts of this *Shaikh*, he was informed that he lived in a certain *Musjid* in Saharanpur. The desire to meet this *Shaikh* developed within himself. However, he did not have money to travel to Saharanpur. Hence, he again came to the grave and presented his complaint. He received the reply, "Do not worry. Arrangements will be made once again." It was not very long that he met a person who gave him some money, which was the exact amount of the fare required for the transport to Saharanpur. He then travelled to Saharanpur. On reaching the *Musjid*, he saw a pair of shoes which were identical to the one he saw on the person whose form he was shown. As he entered the *Musjid*, he found a pious person performing *Salaah* and he seemed to be the same person. After completing his *Salaah*, the pious person turned towards him and said, "Oh! You have come. Very well!" He then accepted him as his *mureed*. This pious person was Mia Abdur Raheem Saharanpuri رحمة الله عليه who was the first *Shaikh* of Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه.

Molwi Allah Bakhsh! Who will go down?

Once, a person came to Shah Abdur Raheem Raipuri رحمة الله عليه and complained of his child being ill for a long time and despite trying various forms of medication, there seemed to be no benefit. Hadhrat addressed a special attendant, "Molwi Allah Bakhsh! Who will go down and search for the cure in the fourth earth?" He notified Hadhrat Raipuri رحمة الله عليه about the type of antidote required who in turn informed the visitor about it.

Haven't you lost anything?

A *mureed* of Moulana Abdur Raheem رحمة الله عليه had once come to visit with a friend who was not a *mureed*. When they reached, Hadhrat was performing *wudhu* and had already washed one foot. Prior to him washing the second foot, he told the *mureed*, "Haven't you lost anything? You are accompanying a lazy person." Hadhrat had mentioned this because he had not completed his *zikr*. He then mentioned, regarding his friend, "He has a sickness in his eye and his heart is corrupt." This person had the habit of looking at *na-mahram* women and his beliefs were also incorrect.

Has there been any x-ray machine that has been invented to this level?

The *noor* (light) of our *silsilah* is now in Gangoh

Moulana Shah Abdur Raheem رحمة الله عليه had received *khilaafat* from Shah Abdur Raheem Saharanpuri رحمة الله عليه. After his demise, he went to Kalyar Shareef and remained engaged in *muraaqabah* (meditation) at the *mazaar* (mausoleum) for several days. Nobody knew him nor did he know anyone. Apart from leaving to perform *Salaah* or to see to his needs, he would remain occupied for the entire time in *muraaqabah* at the *mazaar* seeking direction as to whom he should now turn to. It so happened that once, whilst resting outside during the night, he felt as if hailstones were falling from the sky. He woke up and went inside the *mazaar*. However, once he came inside, he was unable to fall asleep. Thus, he returned outside but once again, he felt as if hailstones were falling from the sky. This continued on three occasions. Thereafter, he performed *wudhu* and presented himself at the *mazaar*. All of a sudden, he heard a voice addressing him, "Abdur Raheem!" However, he thought that the voice was addressing someone else. Therefore, the voice addressed him again, "Abdur Raheem! The *noor* of our *silsilah* is now in Gangoh."

The reason for keeping the toilet locked

The temperament of Moulana Abdur Raheem Raipuri رحمة الله عليه was such, that if he saw the faeces of another person in the toilet, he would never be able to relieve himself. Hence, he ensured that his toilet door always remained locked and as a form of antidote for his *nafs* (carnal desire), he would clean the toilet himself. On the other hand, Hadhrat Shaikh-ul-Hind رحمة الله عليه would relieve himself irrespective of the state of the toilet. He would say, "The toilet is a place for messing."

A poor lame man in *Jannah*

In Raipur, there lived a very poor man who was lame and wore torn and tattered clothing. After his demise, someone saw a dream wherein he was walking towards *Jannah*. As he came to the gates of *Jannah*, the gatekeeper told him, "You can only go ahead after rendering an account." This poor man replied, "What must I give an account of? Must I give an account of my lame leg or of my torn and tattered clothing?" Saying this, he was ushered into *Jannah*.

Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه

The kindness of Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه

I once accompanied Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه to Mewat. It was extremely hot and the terrain was very mountainous. We stopped at a certain place and rested. Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه rested on one bedding and the three of us lied down on the other. Suddenly a large group of people came to meet Hadhrat رحمة الله عليه. I knew that Hadhrat رحمة الله عليه was resting, so I tried to stop them, hoping that they will not disturb Hadhrat Moulana رحمة الله عليه, but his eyes opened and he said to me, "Don't stop them! Don't stop them! Let them come in." Thereafter, he turned his attention towards me and said, "Molwi Mahmood, you cannot be strict with anyone until you do not build up such a relationship with him that he regards your sandals as bread." (In other words, he has so much of respect for you.) He then asked everyone to come in, greeted them, spoke to them and then allowed them to leave.

That is all we want to say

Once, we were on a journey when we stopped at a certain village to perform our *Jumu`ah Salaah*. Our intention was to perform our *Jumu`ah Salaah* only and thereafter leave immediately. We had no intentions of remaining behind for discussions or debate. However, the news of our arrival somehow reached the village and a few members of the opposition were disturbed to hear that we were coming. They began shouting, "No *bayaan* will take place here." (In other words, Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه and his *jamaat* will not deliver a lecture) whilst others objected to them

and said, "Most definitely a lecture will take place." As we reached the *musjid*, we saw this whole drama unfolding before us. The *Imaam Sahib* stood up and said, "Today, Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه has come. He will deliver the lecture and he will perform the *Salaah*. This won't increase his honour in any way. Once he leaves, I will continue in my position." Someone else stood up and said, "No lecture will take place here." Eventually, I stood up and said, "There will be no *bayaan*. Hadhrat Moulana رحمة الله عليه has not come here to deliver any lecture." I then turned towards the *Imaam* and addressed him saying, "You will perform the *Salaah*. Hadhrat Moulana will not perform the *Salaah*. Instead he will read his *Salaah* behind you."
The *Imaam* then performed the *Salaah*. After the *Salaah*, someone announced that a *bayaan* will now take place, to which someone else again objected. A major argument broke out between the *musallees* of the *Musjid*. Hadhrat Moulana Ilyaas Sahib رحمة الله عليه continued with his *Sunnah Salaah* in great ease and comfort. After completing his *Sunnahs*, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه stood up and addressed the crowd saying, "Why are you people insisting that I deliver a lecture? Is delivering lectures your work?" I replied, "Absolutely not, Hadhrat. No lecture will take place over here. We have not come here to deliver any lecture."

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه then mentioned, "Yes, yes this is correct. We do not know how to give lectures and neither is this our work. We only say a few words of advice and this is all that we know. He then continued speaking 'these few words of advice' for one and half hours. Many people were present. The police were also present. Everyone sat in silence and listened to Moulana's *bayaan*. After one and half hours, Hadhrat Moulana رحمة الله عليه mentioned his last words and then said, "This is all that I wanted to say. I have nothing more to say. *Assalaamu Alaikum*."

The *Ustaaz* of Hadhrat Moulana Ilyaas Sahib رحمة الله عليه

Hadhrat Moulana Isma`eel Kandhelwi رحمة الله عليه, the grandfather of Shaikh-ul-Hadeeth Moulana Muhammad Zakariyya رحمة الله عليه, had employed a *Hafiz Sahib* to perform the *Salaah* in the local *musjid* and to teach the local children. Since the *Hafiz Sahib* belonged to a family whom the locals deemed to be of a lower social class, they refused to perform *Salaah* behind him. When he learnt of this, he indicated towards the *musalla* and said to them, "Keep your *musalla*. From now onwards, I will not perform the *Salaah* anymore. I will not ask you for any food, neither am I in need of a salary. However, I will continue to teach the children. This I will never stop doing. I have been appointed by such a person to teach here, whom I cannot refuse. I will remain here and continue with my work." Hence, he continued teaching. Hadhrat Moulana Ilyaas Sahib رحمة الله عليه was also his student.

His manner of disciplining a student was that he would stretch out his hand with great force in order to slap him, but as he drew his hand close to the student's face, he would very lightly touch him.

The entire talk was on the importance of *Tableegh*

Once, Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه went to visit Hadhrat Moulana Ilyaas Sahib رحمة الله عليه at the *markaz* in Nizaamuddeen. With great emphasis, he mentioned to Hadhrat Moulana Ilyaas Sahib رحمة الله عليه, "You are so greatly involved in this effort of *Tableegh* and sending *jamaats* in all directions. What are you doing to take the British out of India?" Hadhrat Moulana Ilyaas Sahib رحمة الله عليه replied, "What Hadhrat is saying is correct! What Hadhrat is saying is correct!"

Thereafter, he requested Hadhrat Moulana Madani رحمة الله عليه to deliver the lecture in the *markaz*. Hadhrat Madani رحمة الله عليه accepted the invitation. At the time of the *bayaan*, Hadhrat Moulana Ilyaas Sahib

رحمة الله عليه seated him on the *mimbar*, retreated to one corner of the *musjid* and remained there in *muraaqabah* (meditation). Hadhrat Moulana Madani's entire talk was based on the importance of *Tableegh*. He never spoke a word against the British.

You are the *Peer Sahib*

Once, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه requested Hadhrat Moulana Madani رحمة الله عليه, who was six years elder than him, "Tell Allah Ta`ala to relieve Mia Zakariyya of his debts." Upon this request, Hadhrat Madani رحمة الله عليه mentioned, "You are the *Peer Sahib*. Tell me of such an *`amal* that will make Allah Ta`ala subservient." Hadhrat Moulana Ilyaas Sahib رحمة الله عليه replied, "Allah Ta`ala has shown this to us: اُدْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ *(Call unto me and I will answer you.)*

This beard is state grass!

Once, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه went out in *Tableegh* to an area where he had to perform the *nikaah* of a youngster who had shaved his beard. His aged father, who was present, was also in the habit of trimming his beard. Hadhrat رحمة الله عليه mentioned to the youngster that he should not shave his beard and also admonished the father for trimming his beard. Thereafter, he mentioned to both of them, "The beard is state grass. Whoever cuts it will be apprehended." Both of them understood the lesson properly and there was probably no better way to make them understand it.

Note: To trim ones beard less than a fist in length is impermissible.

The difference between a Hindu and a Muslim

Once, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه visited a village and enquired as to who lived here. He was told that Muslims lived in that area. Thereafter, he asked, "And who is living in the next village?"

He was informed that Hindus were living in the adjacent village. Hadhrat Moulana Ilyaas Sahib رحمة الله عليه then asked them, "What is the difference between Hindus and Muslims?" They replied that the pundit performs the marriage of the Hindus whilst the *qadhi* performed the *nikaahs* of the Muslims. That was the only defining difference according to them. Otherwise, there was absolutely no sign of Imaan or Islam in them. Their names also were Jamnaadaas and Gangadaas. They kept idols in their homes and whilst some of these villages also had *Masaajid*, the goats and sheep lived there and piles of their droppings littered the *musjid*. These were the types of villages that Hadhrat Moulana Ilyaas Sahib رحمة الله عليه worked in. The *Jamaat* had established *Makaatib* at different places dividing each area into five *kosas* (a distance of 10 to 15 km).

The results of this *Deeni* effort

They worked in this area for 25 years. Hadhrat Moulana Ilyaas Sahib رحمة الله عليه appointed a *muballigh* (Muslim missionary) for every area consisting of 10 km. After 25 years had elapsed, he conducted a survey of each area. He asked each *muballigh* to report what work had been accomplished in his area.

The first *muballigh* explained, "In the area where I am working, there are approximately three or four people who are not punctual on performing *Salaah* with *jamaat*. Otherwise, everyone else is punctual on performing *Salaah* with *jamaat*. Those who did not know how to perform *Salaah* and thought that the postures of *Salaah* were a result of people being affected by *jinnaat*, etc. have all learnt how to perform *Salaah*. People are also learning how to read the Qur'aan and how to perform *Salaah* in the *maktab*."

When Hadhrat رحمة الله عليه went to enquire about the conditions in the next area, he was told that *Alhamdulillah*, in that area, there were two or three people who were not punctual on performing their *Tahajjud Salaah*. Otherwise, everyone else was punctual on their *Tahajjud Salaah*.

When he went to the third area and enquired of the situation there, he was told that in that area you will not find any two people fighting or arguing. Everyone is living here in peace and harmony. This is no small achievement. The British had sent stern governors to rule over these people and eliminate their evil habits, but they never abandoned their habits of stealing, killing, robbing and fighting. Only after the effort of *Tableegh* was established, did they abandon their evil ways.

That is why I go to him

Q: Did Doctor Zaakir Husain Sahib, the president of India, have *ta`alluq* (link) with Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه?

A: Doctor Sahib used to frequent Hadhrat Moulana Ilyaas Sahib's رحمة الله عليه *majlis* even before becoming the president. Once, someone asked him, "Why do you go and sit with this Moulana?" He replied, "His six points is the formula to spread knowledge, which in essence is the cure for ignorance. I don't see any other method of spreading knowledge in a large country like India. It is for this reason that I sit with him."

The dream of Hadhrat Moulana Ilyaas Sahib رحمة الله عليه

One night, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه woke up and started pacing up and down the house saying, "What am I going to do? What am I going to do?" On hearing his groans, his wife woke up and saw him pacing about in this manner. She asked him what was wrong and what was troubling him, to which he replied, "O servant of Allah. You are sleeping so comfortably. If you also arise then there will be four eyes crying before Allah Ta`ala. I have seen a dream that there are two rivers flowing with the blood of the *Ummah* of Hadhrat Muhammad ﷺ. They will be killed in large numbers. After this incident, the life of Moulana Ilyaas Sahib رحمة الله عليه became difficult. Daily his health deteriorated until he passed away in 1363

A.H. (May Allah Ta`ala shower him with His choicest blessings. *Aameen*)

Hadhrat Allamah Anwar Shah Kashmiri رحمة الله عليه

Meeting Hadhrat Shah Sahib رحمة الله عليه

Q: Did you ever see Hadhrat Allamah Anwar Shah Sahib Kashmiri رحمة الله عليه and did you study under him?

A: Yes, I did meet him. However, in the year that I arrived at Darul Uloom Deoband, Shah Sahib رحمة الله عليه had moved to Dhabel. During the course of the year however, he would visit Deoband and we would get a chance to meet him. Once I took a *fatwa* of Hadhrat Moulana Madani رحمة الله عليه to be signed by Hadhrat Shah Sahib رحمة الله عليه. At that time, Shah Sahib رحمة الله عليه was partaking of meals. Thus, I sat outside and waited for him. When he completed his meal, I presented the *fatwa* to him. He looked at it and asked, "Where was this taken from?" and after a little while, he himself replied, "Al-Bahr-ur-Raa'iq." He then wrote: الجواب صحيح (The answer is correct) next to the *fatwa* together with his signature 'Muhammad Anwar'. In my entire life, this was the only chance I got to speak to him directly. I did however attend some of his lectures. Once he delivered a lecture in the Jaami` Musjid and once in the *jalsah*. The students used to attend all his talks and would also go to his home to visit him personally.

Q: Were Shah Sahib's رحمة الله عليه talks understandable to the public or not?

A: Hadhrat Shah Sahib's رحمة الله عليه talks were not easily understandable. In his lectures, he would often quote many *Ahaadeeth* together with their references.

Shah Sahib رحمة الله عليه never touched a *kitaab* without *wudhu*

Allamah Anwar Shah Kashmiri رحمة الله عليه had mentioned, "I had never placed a *kitaab* over me, but I used to be over the *kitaab*." (i.e. he never lied down and held a *kitaab* over him. Rather he sat and bent himself over the *kitaabs*.)

Shah Sahib رحمة الله عليه used to squat and place his hands on his head when studying. If a footnote was written on the side of the book, he never turned the *kitaab* towards him, but would stand up and turn around to see the *kitaab*. After reading the footnote, he would return to his original sitting position.

Hadhrat Qari Tayyib Sahib رحمة الله عليه used to say that he heard Shah Sahib رحمة الله عليه saying, "I had never touched any *kitaab* without *wudhu* no matter what subject I studied."
The reality of the matter is this that in accordance to the degree of respect one shows to his *kitaabs,* Allah will bless a person and allow him to be a means of spreading knowledge.

You have performed an impure *Salaah*

Once, the *Imaam* in Darul Uloom performed the *Salaah* but Hadhrat Shah Sahib رحمة الله عليه remained at the pond making *wudhu*. After the *Salaah* was over, he called the *Imaam* and asked him, "Why have you performed an impure *Salaah*?" (Through *kashf*, Shah Sahib رحمة الله عليه perceived that the *Imaam* had mistakenly performed the *Salaah* without making *ghusl*.) He then asked Shaikh-ul-Adab, Moulana I`zaaz Ali Sahib رحمة الله عليه to lead the *Salaah*. Then only did Shah Sahib رحمة الله عليه join the *Salaah*.

The author of Badaai`-us-Sanaai`

Allamah Anwar Shah Kashmiri رحمة الله عليه used to say that the author of Badaai`-us-Sanaai` is a scholar who extracts the very essence of the Qur'aan and *Hadeeth* and places it in front of you. Hadhrat Moulana Gangohi رحمة الله عليه was extremely eager to read Badaai`-us-Sanaai`, but unfortunately it was not printed at that time. His eagerness was on account of the fact that its text was often quoted in Shaami. He used to also mention that the author of Badaai`-us-Sanaai` was such an *aalim* that when he started a new chapter he would explain it very comprehensively. He was a *mufti* and his wife and father-in-law were also *muftis*. All three signatures would appear on his *fataawa*. Once, his father-in-law's signature did not appear on a particular fatwa. Hence, that *fatwa* was not regarded as reliable.

The source of Fath-ul-Qadeer

Allamah Anwar Shah Kashmiri رحمة الله عليه did not have much confidence in Muhaqqiq Ibn Humaam رحمة الله عليه. He used to say that Fath-ul-Qadeer was taken mostly from Zaila`ee's commentary of Kanz. Muhaqqiq رحمة الله عليه had added only two things extra. Otherwise, the rest is the work was that of Zaila`ee.

My natural spoon is better than your manufactured spoon.

Once, Allamah Rasheed Ridha Misri visited Darul Uloom Deoband and had breakfast with Allamah Anwar Shah Kashmiri رحمة الله عليه where *halwa* was served. Allamah Rasheed Sahib was eating the *halwa* with a spoon whilst Shah Sahib رحمة الله عليه was eating it with his fingers. Allamah Rasheed then offered a spoon to Shah Sahib رحمة الله عليه who refused saying that the natural spoon was better than this spoon for several reasons.

Firstly, it has the ability to contract and expand which the spoon cannot do. Secondly, it has sensory perception. It can perceive how hot the food is and whether the mouth can tolerate it or not. Thirdly,

it is compatible with the mouth. It cannot hurt the mouth as compared to the spoon. Fourthly, man is comfortable with it. One attains pleasure by licking it, as compared to the spoon. One is not comfortable with it neither is there any enjoyment in licking it.

Spending his income on the students

The salary that Shah Sahib رحمة الله عليه earned from Darul Uloom was spent mostly on his students. He never used the money for himself. His father sent an allowance for him and he used to say, "I receive my income from my father." Hence, he utilised this money on his necessities and the *Madrasah* money for the poor students.

Who will become the head teacher?

When Shaikh-ul-Hind رحمة الله عليه was leaving on a journey, the talk centred on who will replace Hadhrat as the head teacher in Darul Uloom Deoband. This talk eventually reached the ears of Hadhrat Shaikh-ul-Hind رحمة الله عليه. When he heard this, he mentioned, "In the presence of Allamah Anwar Shah Sahib رحمة الله عليه, how can this question ever arise?"

Shah Sahib رحمة الله عليه in the *majlis* (sitting) of Shaikh-ul-Hind رحمة الله عليه

After the *Fajr Salaah*, Shaikh-ul-Hind رحمة الله عليه held an informal *majlis* wherein tea was also served. Everyone present drank tea and engaged in conversation, but Shah Sahib رحمة الله عليه remained seated quietly with his head lowered. He never joined in any of the conversations. Eventually, everyone would drink his tea and leave. Thereafter, Hadhrat Shaikh-ul-Hind رحمة الله عليه would ask, "Shah Sahib, do you have anything to query?" Then only would he raise his head and say, "Yes. I have a question regarding a certain *Hadeeth*." Shaikh-ul-Hind رحمة الله عليه would furnish the answer, and then only would Shah Sahib رحمة الله عليه leave.

The pain of separation

When Shaikh-ul-Hind رحمة الله عليه was about to leave on journey, during which he was incarcerated and imprisoned in Malta, Allamah Anwar Shah Kashmiri رحمة الله عليه was appointed to teach the Tirmizi lesson in his place. On the first day, the text of the kitaab was read out, but due to the severe pain of separation, Shah Sahib رحمة الله عليه could not utter a single word. He waited for a while and then closed the *kitaab* and went to sit in Hadhrat's company. At that time, Shaikh-ul-Hind رحمة الله عليه was seated on his bed with his legs hanging over it. Shah Sahib رحمة الله عليه quietly came and sat down on the floor. He took Hadhrat's legs and placed them against his chest. Shaikh-ul-Hind رحمة الله عليه allowed him to do so. Thereafter he said, "Shah Sahib, in my presence questions and doubts always arose in your mind. In my absence, these doubts will no longer come to your mind and if they do come, Allah Ta`ala will guide you directly. Go now! I entrust you to Allah Ta`ala. Go and teach the lessons."

`Ilm is a means of confirming your ignorance

Shah Sahib رحمة الله عليه used to address the students as *Jaahileen* (ignorant ones) and when they qualified, he would address them as *Juhhaaleen* (extremely ignorant ones). The reason for this is that *`ilm* is a means of confirming your ignorance. As your knowledge increases, only then do you realise how truly ignorant you really are!

His extreme thirst for studying

Hadhrat Shah Sahib's رحمة الله عليه thirst for studying was such, that when he was in the throes of death and did not even have the strength to turn a page, he lay down and placed the *kitaab* upright on a chair. When he completed the page, he would indicate to someone to turn the page and in this manner continued with his *mutaala`ah* (studying).

Shaikh-ul-Hadeeth Hadhrat Moulana Muhammad Zakariyya رحمة الله عليه

Consideration for the guest

On one occasion, a Hindu *saadhu* (ascetic) came to Hadhrat Shaikhرحمة الله عليه to lodge a few objections. En-route to visiting Hadhrat Shaikh, he initially visited Hadhrat Raipuri رحمة الله عليه. Hadhrat Moulana Habeeb-ur-Rahman Ludhyaanwi رحمة الله عليه was also present. After meeting Hadhrat Shaikh رحمة الله عليه, instructions were given to prepare the food. He (the ascetic) said, "I will not eat meat." Hadhrat Shaikh رحمة الله عليه accepted his request and arranged for a vegetable dish to be prepared as well. When the meals arrived, the children (Moulana Haroon and Moulana Zubair) noticed that a Hindu ascetic was seated at the *dastarkhan*, hence, they said, "Our *dastarkhan* should be laid down separately." When everyone sat down to eat, coincidently a bone came out from the gravy of this Hindu's plate and consequently, he stopped eating. Where precaution is generally not exercised regarding a certain aspect, it becomes difficult to adhere to such caution. The actual reason for the bone in the *saadhu's* gravy was that the spoon used for the meat dish, came into contact with the vegetable curry and thus a small piece of bone got stuck on to the spoon.

He experienced a wet dream only once in his life

Hadhrat Shaikh رحمة الله عليه experienced a wet dream, fourteen years after becoming *baaligh*. He never experienced a wet dream before or thereafter. It had transpired during his journey, by camel, from Makkah to Madinah. The reason being that the motion of the camel is a bit peculiar which arouses a person.

Hadhrat Shaikh's رحمة الله عليه welcome in South Africa

I was already stationed in South Africa when Hadhrat Shaikh-ul-Hadeeth arrived before the commencement of Ramadhaan-ul-Mubaarak. I also went to the airport to receive Hadhrat Shaikh رحمة الله عليه. Upon seeing me, Hadhrat Shaikh رحمة الله عليه said, "Mufti Jee! Why did you take the trouble? I was coming anyway." Thereafter, whilst getting into the car he said, "Come, sit in my car." I replied, "*Ajee*, someone of service should sit with you." Hence, I did not sit with him.

After Ramadhaan-ul-Mubaarak had completed, Hadhrat Shaikh رحمة الله عليه travelled to another city. Before entering the city, two police vehicles arrived. One car was leading from the front followed by Hadhrat Shaikh's رحمة الله عليه car and thereafter, the rest of the entourage followed behind him. On the right and left of Hadhrat Shaikh's رحمة الله عليه car were policemen on motorbikes. This continued for several miles. When he entered the city, the police stopped the traffic. They came up to Hadhrat Shaikh رحمة الله عليه, removed their hats and requested him to make *du`aa* for them. The traffic lights in the city were all kept on red so that no car moved until Hadhrat Shaikh's رحمة الله عليه car had passed by.

There is no need to remember the name of the medicine

Once, preparations were being made for Hadhrat Shaikh رحمة الله عليه to go from here to Madinah Munawwarah. After Hadhrat Shaikh رحمة الله عليه left, a person saw in a dream that a large group of people were waiting for Hadhrat Shaikh رحمة الله عليه in Musjid-e-Nabawi. Nabi ﷺ was also present. However, none of Hadhrat's associates were present in this group. When the luggage arrived, Nabi ﷺ instructed, "Leave this at a certain place! Leave that at a certain place!" Thereafter Hadhrat Shaikh رحمة الله عليه presented himself. On seeing him, Nabi ﷺ said, "Oh!

Molwi Zakariyya has become very weak." He then embraced him and said, "Bring such and such medicine." The medicine was brought and Nabi ﷺ administered the medicine to Hadhrat Shaikh رحمة الله عليه.

When the person who saw the dream woke up, he could not remember the name of the medicine.

I advised him that there was no need to remember the name of the medicine. Did Nabi ﷺ mention to someone else to give him such and such type of medication or did Nabi ﷺ tell Hadhrat Shaikh رحمة الله عليه to take such and such type of medication? He asked for the medication and administered it with his own blessed hands. What need is there to remember the name of the medicine? Nabi ﷺ himself administered the medication!

What was the reason that Hadhrat Shaikh رحمة الله عليه became so weak? The medication was actually him presenting himself there. When he (Hadhrat Shaikh) reached Madinah Tayyibah, the crowds were so large that it was not possible to even go from the *madrasah* to Musjid-e-Nabawi. The *Jamaat Salaah* used to take place on the roads. Hadhrat Shaikh's desire was to present himself at the *Roudha-e-Aqdas* in whichever way possible. Eventually, he decided to go to the uppermost level of the house from where the green dome could be seen and conveyed his *Salaat* and *Salaam* from there.

A tray of *paan* coming out of the *Roudha-e-Aqdas* (in a dream)

An individual, whilst meditating, saw a tray of *paan* coming out from the grating of the *Roudha-e-Aqdas* and Nabi ﷺ saying, "This *paan* is for the guests of Molwi Zakariyya." This person came and related his dream to Hadhrat Shaikh رحمة الله عليه. Hence, whatever *paan* Hadhrat Shaikh رحمة الله عليه had in his possession, were fed to the guests and he said, "The instruction came from there." On that very same day, a person came from India bringing along a lot of *paan*.

The blessing of the *Hadeeth* of *Musalsal bil-Musaafahah*

A person saw in a dream that an announcement was being made in Musjid-e-Nabawi stating, "Those people who wish to go home should bid farewell to Nabi ﷺ by shaking his hands." People then began shaking his hands. When the one seeing the dream came forward to make *musaafahah*, he noticed that Nabi ﷺ was not there. Instead, Hadhrat Shaikh رحمة الله عليه was sitting there and people were making *musaafahah* with him. Hadhrat Shaikh رحمة الله عليه was wearing very bright clothes. This is correct because where is Nabi ﷺ in our midst?

It is for this very reason that the *Hadeeth* of *Musalsal bil-Musaafahah* is taught by Hadhrat Shaikh رحمة الله عليه. The person who makes *musaafahah* with him is like the one making *musaafahah* with Nabi ﷺ, since this chain reaches up to Nabi ﷺ.

He didn't have money to buy a card

On one occasion, Hadhrat Shaikh رحمة الله عليه took out some old letters and was reading it. Amongst them was a letter from Moulana Ilyaas رحمة الله عليه which stated, "My dear friend! I had intended writing a letter to you for a long while now. However, I did not have money to buy a card."

Arrangements for meat made from the unseen for Hadhrat Shaikh رحمة الله عليه

In 1947, restrictions were placed on slaughtering any animal. During that time, Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه once visited Raipur. He was fond of meat. Now where were they going to get meat to feed him? Hence, two hunters went to the jungle and shot a deer. However, although it was injured, it continued running and escaped from them.

They returned in the afternoon and related the incident. After *Asr*, whilst the *Majlis* was in progress, this same injured deer came

running from the wild and fell in front of the gathering in the garden. Hadhrat Shaikh exclaimed, “Hadhrat! Hadhrat! See there’s a deer.” They then caught it and slaughtered it.

On this incident, Hadhrat Raipuri رحمة الله عليه said, “This deer must have thought to himself that instead of these poor hunters carrying me on their shoulders, I should better go there myself.”
On another occasion when Hadhrat Shaikh رحمة الله عليه came to Raipur, these hunters were not present. In the evening three Sikhs came and brought along a stag (large form of deer). “We were travelling in our vehicle and found this lame stag standing on the road,” they revealed. “So we caught it and whilst thinking what to do with it, we came across the *khanqah* and thought that we should rather leave it here. It is now standing at the roadside by our vehicle.” Subsequently, it was taken and slaughtered. In this way, the meat was also made available.

He completed the entire Qur’aan in just two *rakaats*

Hadhrat Shaikh’s رحمة الله عليه father-in-law used to live in Muzaffarnagar. He (the father-in-law) used to spend Ramadhaan there. On the 29th of Ramadhaan, he would come home. On one occasion when he came home, his mother said, “Why don’t you come in Ramadhaan? You must have forgotten the Qur’aan which I taught you with so much of effort. That is why you don’t come. You will have to read it.”

Hence, he once came home after reading Esha Salaah, took his mother and stood up for Taraaweeh. In the first *rakaat*, he read from Surah Faatihah to Surah Falaq and in the second *rakaat* he read Surah Naas. After two *rakaats* he made *salaam* and said to his mother, “You complete the remainder eighteen *rakaats* on your own. I did this lest you think that I forgot my Qur’aan.”

Scattering dates at the occasion of a *nikaah*

Once, on a Friday, Hadhrat Shaikh رحمة الله عليه travelled from Saharanpur to Deoband to attend the *nikaah* of Moulana As`ad Sahib's (رحمة الله عليه) sister. It was decided that he will perform *Jumu`ah Salaah* in a *Musjid* in Kaylaashpur, (name of a town near Saharanpur), although *Jumu`ah* does not normally take place there. Hence, according to the decision made, we reached Kaylaashpur and I performed the *Jumu`ah* reciting a very short *khutbah*.

We then set out for Deoband. Hafiz Abdul Azeez, the *khaleefah* of Hadhrat Raipuri Thaani (Moulana Abdul Qadir) رحمة الله عليه, was also invited and he arrived from Pakistan. He performed the *nikaah*. As soon as the *nikaah* was over, Hadhrat Shaikh رحمة الله عليه threw dry dates into the crowd. He was taking handfuls and throwing towards the people saying, "Cover your eyes and spectacles." Seeing this, Hafiz Sahib (the one who performed the *nikaah*) got very upset and reprimanded Hadhrat Shaikh رحمة الله عليه saying, "If this is how the *Ulama* behave, what will be the condition of the general masses." Hadhrat Shaikh رحمة الله عليه heard him out silently and then said, "I have seen our elders practicing both ways; scattering the dates and also distributing them. I don't insist on any one method. Had I known that you will get upset, I would not have scattered the dates." Hafiz Sahib said, "Where did you give me the chance to even prevent you. As soon as the *nikaah* was over you started throwing the dates."

On another occasion, Moulana Fakhruddeen Sahib (Shaikh-ul-Hadeeth of Darul Uloom Deoband) asked me, "Mufti Sahib! Is this method of scattering dates proven?" I said, "Yes, it is proven. The narration is found in Baihaqi."

Solution to the problems in Darul Uloom Deoband

When mention was made to Hadhrat Shaikh of the situations in Darul Uloom regarding the centenary celebrations and the events thereafter,

he would cry profusely and say, "Qari Tayyib Sahib (رحمة الله عليه) should come to Madinah Tayyibah for a year or two and Moulana As`ad Sahib should also travel out of India. They should then pass their decisions and put an end to their problems. In this manner, the entire situation will return to normality."

The reply of Hadhrat Shaikh-ul-Hadeeth Sahib رحمة الله عليه

Once, during the lesson, Hadhrat Shaikh-ul-Hadeeth Moulana Zakariyya Sahib رحمة الله عليه mentioned, "I saw in a dream that I was in Madinah Tayyibah and the people came up to me and requested that I teach them Bukhaari Shareef. I replied, 'I am a sinner and an impure person. I am not worthy of it. Please excuse me.' They persisted saying, 'No! You will have to teach us.' I then noticed that Imaam Bukhaari رحمة الله عليه was also present and he said, 'Don't worry! Teach it. I am with you and I will assist you.'
Hence, I started teaching and commenced with the discussion regarding كل امر ذي بال لم يبدأ فيه [10] (Why did Imaam Bukhaari رحمة الله عليه not write *Bismillah* and *Alhamdulillah* in the beginning). I explained the eight answers which Allamah `Ainee رحمة الله عليه has mentioned in his *kitaab*. Imaam Bukhaari رحمة الله عليه listened very attentively and then said, 'The matter is not as such. The reality of the matter is that I didn't even write this book. Instead, I selected the chapters and thereafter, whenever I found an appropriate *Hadeeth*, I wrote it in the appropriate chapter. In this way, it took me 16 years to complete. I had not adopted the general method of authors by sitting in one place and compiling the book. Therefore, it does not fall under the purview of the *Hadeeth*: كل امر ذي بال لم يبدأ فيه.'"

[10] This is with reference to the *Hadeeth* that states, "Every important matter and deed that is not commenced with *Bismillah* is imperfect."

A tray of dates

A person presented a tray of dates to Hadhrat Shaikh Moulana Muhammad Zakariyya رحمة الله عليه and said, "These dates are from Madinah Tayyibah. I brought it for you." Hadhrat Shaikh رحمة الله عليه picked up three dates and said, "I have taken three dates for your pleasure. I regularly receive dates directly (from Madinah Tayyibah). Take it! Perhaps you may need to distribute it elsewhere." This person felt ashamed, remained silent, and went out.

I asked him, "What happened?" He explained, "I have realised that this type of screening will also take place before Allah Ta`ala." I then asked, "What are you implying?" He replied, "There were only three dates which were from Madinah Tayyibah. The others came from another place. The screening and separation which has taken place just now, will also occur in the hereafter. The reality of the genuine and the fake will be exposed over there as well."

The invitation of one involved in interest

A person involved in interest dealings, extended an invitation to Hadhrat Saharanpuri رحمة الله عليه. Since Hadhrat Saharanpuri رحمة الله عليه was unaware of his business transactions, he accepted the invitation. An invitation was also extended to Hadhrat Shaikh رحمة الله عليه, but he declined the offer, as he knew of this person's dealings. The inviter then requested Hadhrat Saharanpuri رحمة الله عليه to intercede on his behalf. Hadhrat Saharanpuri رحمة الله عليه told Hadhrat Shaikh, "Molwi Zakariyya! You will also have to come with us to the invitation."

Obeying the command of Hadhrat رحمة الله عليه, Hadhrat Shaikh رحمة الله عليه accepted the invitation. Not only did he attend the invitation, but he even ate the food served. However, when he returned home, he inserted his finger into his throat and vomited everything out. When his family members asked him the reason for doing this, he replied, "I was caught up in this dilemma; if I went, I will be eating *haraam* food and if I don't go then Hadhrat (رحمة الله عليه) will ask me the reason

for refusing the invitation. I will have to then expose the fault of a Muslim. Hence, I accepted the invitation and ate the food, so that he may not be disgraced in front of my Hadhrat رحمة الله عليه, but I also vomited out everything in order that I be saved from its harmful effects."

Later, Hadhrat Saharanpuri رحمة الله عليه fell ill. When asked the reason for this, Hadhrat Shaikh رحمة الله عليه replied, "Brother, because I vomited out the *haraam* food, Allah Ta`ala saved me from its ill effects. But my Hadhrat رحمة الله عليه fell ill because of it."

Respect for the lesson

Hadhrat Shaikh رحمة الله عليه didn't even go to the Saharanpur station to welcome his uncle, Moulana Muhammad Ilyaas Sahib Kandhelwi رحمة الله عليه, on the occasion of his return from *Hajj* lest he missed a lesson in the process.

Reconciling between two *Hadeeth*

On one occasion, Moulana Abdul Qadir Raipuri رحمة الله عليه came to Hadhrat Shaikh رحمة الله عليه. It was a time when there was severe conflict between the Muslim League and the Ahraar Party. Coincidently, Moulana Habeeb-ur-Rahman Sahib Ludhyaanwi, the leader of the Ahraar Party, also arrived. Whilst these three elders were sitting, a reputable person from Raipur who was affiliated to the Muslim League arrived as well. He also had a relationship with Hadhrat Raipuri رحمة الله عليه.

On his arrival, Hadhrat Raipuri رحمة الله عليه and Hadhrat Shaikh رحمة الله عليه stood up. However, Moulana Habeeb-ur-Rahman Sahib did not stand up. This person then spoke to Hadhrat Raipuri رحمة الله عليه for a few minutes and left, since he had come to meet him only. After he went away, Moulana Habeeb-ur-Rahman said, "It really saddens me that you two *buzurgs* stood up on his arrival and I didn't stand up. But I

didn't stand up, keeping in mind the *Hadeeth*: من تواضع لغني لغناه ذهب ثلث دينه (Whoever lowers himself for a rich person due to his wealth, one-third of his *Deen* has been destroyed.)."

On hearing this, Hadhrat Shaikh رحمة الله عليه remarked, "I am aware of this *Hadeeth*. In fact, I even know another *riwaayat* in which mention is made of two-thirds. {Moudhoo`aat-e-Kabeer ma`a Tazkirat-ul-Moudhoo`aat, p. 117) However, I practised on the *Hadeeth*: إذا جاءكم كريم قوم فأكرموه (When a leader of a tribe comes to you, honour him.)."

He (Moulana Habeeb-ur-Rahman) responded, "There is an apparent contradiction between the two *Hadeeth*. How will you solve this contradiction?"

Each one of them asked the other to explain the solution. Eventually, Hadhrat Shaikh رحمة الله عليه then said, "Okay, I will give the explanation on condition that Hadhrat Raipuri رحمة الله عليه thoroughly scrutinizes it. He shouldn't say, 'Hadhrat is correct! Hadhrat is correct!' Hadhrat Raipuri رحمة الله عليه replied, "If you give the correct explanation, I cannot say you are wrong!"

Hadhrat Shaikh رحمة الله عليه then said, "Humility is linked to the heart. The heart is meant for humbling itself in front of Allah Ta`ala. It is incorrect to humble itself for anyone else. However, *ikraam* (honouring) is linked to the external self. It has no link with the heart which cannot be humbled for anyone other than Allah. In fact, this has been commanded to us."

Did Hadhrat Shaikh رحمة الله عليه wear a watch?

Q: Did Hadhrat Shaikh رحمة الله عليه wear a watch?

A: Hadhrat Shaikh رحمة الله عليه never wore a watch. After Asr, he would recite the Qur'aan in the Musjid of Madrasah Qadeem, Mazaahir-ul-Uloom to Mufti Yahya Sahib رحمة الله عليه and Molwi Ilyaas Sahib رحمة الله عليه. He would tell them, "Brother, take out your watch, and leave it in front of me." Time and again he would look at it and sarcastically say, "Mention is made in the Qur'aan of the people of *Jannah* being given bracelets to wear. Perhaps it will be like this."

I fear that your *Nisbat* (special link will Allah Ta`ala) will be snatched away

A *buzurg*, Hafiz Fakhruddeen Sahib who was a *khaleefah* of Hadhrat Saharanpuri رحمة الله عليه was employed at the railway station in Ghaazi Aabaad and he was a supporter of the Muslim League. It was during that period that many *fatwas* were circulated against Inaayatullah Mashriqi, the leader of the Khaaksaari movement, stating that his beliefs were corrupt. On the other end, the Muslim League had joined forces with this movement in their struggle for freedom.

Once, in the *majlis* of Hadhrat Shaikh رحمة الله عليه, mention was made of the Khaaksaari Party in the presence of Moulana Ilyaas Sahib رحمة الله عليه and Hafiz Fakhruddeen Sahib. Someone then commented, "Many *fatwas* against them are being circulated." Hearing this, Hafiz Sahib said, "Oh! *Fatwas* will carry on. What do these *fatwas* mean?"

Hadhrat Shaikh رحمة الله عليه changed his expression and said, "What did you say! I fear that your *Nisbat* will be snatched away." (i.e. To have a unconcerned attitude and say such statements regarding *Shar`ee* rulings is a serious offence.)

Immediately, Hafiz Sahib repeatedly recited *Astaghfirullaha rabbi min kulli zambin wa atoobu ilayhi* and thereafter remained silent. After some time, Moulana Ilyaas Sahib رحمة الله عليه said, "On seeing Mia

Zakariyya's face changing, we got afraid. It was his courage that allowed him to say this to such a great *Shaikh*."

We desire from Allah Ta`ala

At the time when Israel attacked the Haram Shareef, Hadhrat Shaikh رحمة الله عليه was sitting in *I`tikaaf* in the Haram Shareef. Close to Hadhrat, at Baab-e-Umar, Moulana Yusuf Sahib Binnori رحمة الله عليه and Moulana As`ad Sahib Madani (رحمة الله عليه), were sitting in *I`tikaaf* as well. Hadhrat Shaikh رحمة الله عليه conducted a *khatam* of Bukhaari Shareef. After its completion, Moulana Yusuf Sahib رحمة الله عليه requested permission to participate in the *du`aa*. Hadhrat Shaikh رحمة الله عليه replied, "We desire from Allah Ta`ala that such a servant of His also joins us in the *du`aa*; that by means of his *du`aa*, our *du`aa* will also be accepted."

We have gathered here (at the *Musjid* in Deoband during Ramadhaan 1407) to observe *I`tikaaf* with only this intention that perhaps there may be in the gathering such a sincere servant of Allah Ta`ala whose *I`tikaaf* Allah Ta`ala will accept. And through him, the *I`tikaaf* of sinners like us will also be accepted. Otherwise, every person could have remained in his respective area and performed *I`tikaaf* in the local *musjid*.

See! I am his elder brother

People would come to spend some time in the company of Hadhrat Shaikh رحمة الله عليه. On their arrival, Hadhrat رحمة الله عليه would ask them the duration of their stay. In reply, some would say, "However long Hadhrat desires." Hadhrat رحمة الله عليه would then say, "Yusuf (Hadhrat Moulana Yusuf, leader of the *Tableegh Jamaat*) is my younger brother. He normally requests the people to spend three *chillas* (period of four months). See, I am his elder brother."

On hearing this, they would immediately reply, “Hadhrat, we don’t have so much of time.”
Hadhrat Shaikh رحمة الله عليه would then say, “That is why I asked you the duration of your stay.”

He then lied down and slept away

On one occasion, after eating, Hadhrat Shaikh رحمة الله عليه lied down on the bed only covered with a *lungi*. Suddenly, he felt something soft under his back. On inspection, he found that it was a large centipede. Pondering over what he should do, since there was nobody to hit it, he woke up to fetch a tong that was kept near the stove. Within that time, it disappeared. Despite searching for it around the bed, he was unable to find it; thus, he then lied down and slept away.

Come forward by yourself

If Hadhrat Shaikh رحمة الله عليه had to call anyone to the front in his *majlis*, he would say, “Come forward by yourself.” Those seated in the front would not need to move backwards. On one occasion, he needed to call someone to the front. Hence, he told those in the front, “Move a bit back.” There was an old man sitting cross-legged. He did not move back at all and just shook his legs whilst sitting in his place. I lifted him up in my lap, carried him backwards and then put him down. Resultantly, he became very angry.

Hadhrat Shaikh رحمة الله عليه is linked more to the dead

Towards the latter portion of his life, Hadhrat Shaikh رحمة الله عليه used to say, “Now I have a link more with the dead than with the living. My desire is to spend one *chilla* (a period of forty days) at the *mazaar* (grave) of Hadhrat Aqdas Gangohi رحمة الله عليه and I will not allow anyone to visit me. I do not require *Moulanas* like you. Two children can just bring the food etc. and that would be sufficient for me.”

From here, the *Fanaaiyyat* (self-annihilation) of Hadhrat Shaikh رحمة الله عليه becomes very apparent.

Mufti Jee, explain what happened!

After Hadhrat Shaikh رحمة الله عليه returned from his trip to London, he said to me, “Mufti Jee! Tell me what happened by going there?” I asked in a slightly raised tone, “Must I really explain?” For a second time I said, “Must I really explain?” He then said, “Yes, I am asking you to explain.”

I replied, “Why are you asking me? Ask the person who had sent you there.” Hearing this, tears swelled up in the eyes of Hadhrat Shaikh رحمة الله عليه and he said, “Yes brother, this is the reality of the matter. On several occasions, Nabi ﷺ told me, ‘Go to London. I am with you.’”

Thereafter, Hadhrat Shaikh رحمة الله عليه said, “For some time now the people of Calcutta are inviting me to come there, but I always present my sickness and weakness as an excuse. When they ask, ‘But you go to Makkah and Madinah,’ I reply, ‘You are comparing Makkah and Madinah to your Calcutta.’ Now that I have gone to London and returned, what answer will I give them?”

I answered, “I have already given the answer to you.” He asked, “What?” I then responded with a poem:

ضعف پیری کثرت امراض کردش مضمحل لیک بہر محنت دیں ہمتے دارد جواں

Weakness and sickness has exhausted Hadhrat; but his zeal for the effort of Deen is never drained.

مکہ، طیبہ، پاک، افریقہ رسیدہ فیض او ساخت مرکز زامبیا، رنگون، لندن، انڈماں

His benefit has reached Makkah Mukarramah, Madinah Tayyibah, Pakistan and South Africa. He has established centres of Deen in Zambia, Rangoon, London and Andaman.

کرداوقات عزیزش بر اشارات منقسم گاہ در طیبہ آید گاہ در ہندوستاں

He distributes his valuable time in accordance to the command of Nabi ﷺ. Sometimes he goes to Madinah and sometimes to India

بے اجازت نقل وحرکت وصل وہجرت ہیچ نیست شد فنا قصدش بقصد سید پیغمبراں

but, he does not go to any place without the permission of Nabi ﷺ. He has sacrificed his desires for the pleasure of Nabi ﷺ.

خانقاہ ومدرسہ قائم نمودہ جابجا تربیت کردہ فرستد کارواں در کارواں

He has established Madrasahs and Khanqahs in many places and he has educated and trained many Ulama and Mashaayikh to run these Madrasahs and Khanqahs."

On this he said, "Yes brother, neither did I come without permission nor did I go without permission. I went to Madinah Tayyibah with permission and I came from there with permission."

Were our children the only ones left to curse?

A person was a guest at Hadhrat Shaikh's رحمة الله عليه place. Seeing Hadhrat Shaikh's رحمة الله عليه grandson engaged in so much of *khidmat* (service) despite his young age, he became extremely delighted and said, "May Allah Ta`ala make you a B.A. graduate." Hadhrat Shaikh رحمة الله عليه became enraged at this statement and said, "What! Were our children the only ones left to curse?"

Hadhrat Shaikh رحمة الله عليه regarded this as a curse. Hence, his grandson didn't become a B.A. graduate. Rather, he became a *Hafiz* and an *Aalim*.

The *Faidh* (blessing) of Hadhrat Shaikh رحمة الله عليه in London

When Hadhrat Shaikh-ul-Hadeeth Sahib رحمة الله عليه went to London, hoards of people would come to visit him. Daily, those present for meals ranged between 3000 and 5000. People came in their thousands. Although Hadhrat Shaikh sat separately from everyone in isolation, he would still enquire about the arrangements being made. There was a loud speaker from which all the talks and discussions held could be heard by Hadhrat Shaikh. A schedule for all the programs was made out that at a certain time such work will take place, at a certain time so and so will be giving a talk, at a certain time *bay`at* will take place etc.

At the time of *bay`at* Muslims, Priests as well as ordinary Christians used to be present. Daily, thousands of people would take *bay`at* at his hands. Many Christians would come in the presence of Hadhrat Shaikh and sit silently before him. They would sit for a long time and cry. Hadhrat رحمة الله عليه would not tell them anything nor would they say anything. Finally, when departing they would make *musaafahah* and say, "Make *du`aa* for our guidance." I was also there.

One day a person from America phoned Moulana Yusuf Motala to ask him some *masaa'il*. Molwi Motala told him, "Mufti Mahmood Sahib (رحمة الله عليه) has come. Come here as quickly as possible and ask all your questions." Hence, this person came from America prepared with a long list of questions. After receiving his answers, he also returned the next day. When Hadhrat Shaikh رحمة الله عليه arrived in London, it was published in one of the American newspapers that Islam had now reached the doors of Europe.

The difficult matter became easy!

A person once came to Hadhrat Shaikh Moulana Muhammad Zakariyya Sahib رحمة الله عليه and said, "Half of my mother's body is lifeless and the other half is alive. (She was suffering the pangs of death.) This is causing her a lot of difficulty. Since she used to abuse

you and Hadhrat Madani رحمة الله عليه, I am requesting you to forgive her." Hadhrat Shaikh رحمة الله عليه said, "Go, I have forgiven her and I also have forgiven her on behalf of Hadhrat Madani رحمة الله عليه." This person then left and returned home. As he reached his house, his mother had passed away and that which was difficult became easy.

(From here, we understand that it is extremely dangerous to speak ill of the pious, to swear them and to cause them harm. It appears in a *Hadeeth-e-Qudsi*: من عادى لي وليا فقد آذنته بالحرب [Whoever harbours hatred for a friend of Mine, I announce war with him.])

Erect tents on top of the *Musjid*

Hadhrat Shaikh رحمة الله عليه had sat in *I`tikaaf* in the Musjid Qadeem of Mazaahir-ul-Uloom. At that time, I was teaching at the *madrasah* in Kanpur and I had come to spend the last ten days in *I`tikaaf* over here. There were many people sitting for *I`tikaaf* and the *Musjid* could not accommodate everyone. Hadhrat Shaikh رحمة الله عليه asked me, "Mufti Jee, can we erect tents above the *Musjid* and place a staircase so that the *mu`takifeen* can sit in *I`tikaaf* as there is no place at the bottom?"

I replied, "This doesn't seem appropriate that the *mu`takifeen* climb up and down. What comes to mind is that those who were sitting from before should terminate their *I`tikaaf* and clear the place for the newcomers."
On hearing me, one individual said, "Hadhrat Mufti Sahib, I will give you a place." I remarked, "I will not make *I`tikaaf* here. I will sit for *I`tikaaf* in Musjid Hakeem Jee."

Incidents of various *Akaabir*

Seeing Rasulullah ﷺ in a dream

Shah Abdul Azeez Sahib رحمة الله عليه and Shah Rafee`uddeen Sahib رحمة الله عليه were the sons of Shah Waliyyullah Sahib Muhaddith Dehlawi رحمة الله عليه. Shah Abdul Azeez Sahib رحمة الله عليه was the elder brother as well as the *Ustaaz* of his younger brother. They both differed in their opinions regarding seeing Rasulullah ﷺ in a dream. The elder brother was of the opinion that whoever sees Nabi ﷺ, in whichever form, has indeed seen him. On the other hand, Shah Rafee`uddeen Sahib رحمة الله عليه was of the opinion that one has to see him in the form mentioned in the *kitaabs* of *Hadeeth*. Both had written lengthy papers proving their claims. However, they never sat down and discussed the issue together. Once, someone mentioned to Shah Rafee`uddeen Sahib رحمة الله عليه, "Both of you have already had lengthy correspondences in this regard. Why don't the two of you sit down and discuss the issue?" Shah Sahib رحمة الله عليه replied, "How is it possible to discuss this issue with him? If my brother expresses a certain opinion, how will I be able to rebut him? He is my elder as well as my *Ustaaz*." (Shah Ishaaq Sahib رحمة الله عليه was of the opinion that if the appearance of Nabi ﷺ is in accordance to the appearance of the pious people of the era, it can be accepted as having seen Nabi ﷺ in one's dream.)

Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه and Qadhi Dhiyaauddeen Sunaami رحمة الله عليه

Sultan-ul-Mashaayikh, Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه used to listen to *samaa`*. Qadhi Dhiyaauddeen Sahib رحمة الله عليه was the official state *Qadhi* (judge) and he always admonished Hadhrat Nizaamuddeen Sahib رحمة الله عليه for indulging in this practice. One day, Qadhi Sahib visited Hadhrat Nizaamuddeen رحمة الله عليه and they began

discussing this topic. Hadhrat Nizaamuddeen Sahib رحمة الله عليه said to Qadhi Sahib, “What if I get Nabi ﷺ to confirm its permissibility?” Qadhi Sahib رحمة الله عليه replied, “If Nabi ﷺ says it’s permissible; what objection can I have.”

The *samaa`* then commenced and Hadhrat Nizaamuddeen Sahib رحمة الله عليه went into a trance and stood up. Qadhi Sahib رحمة الله عليه caught hold of his sleeve and seated him down. After a while, he stood up again and Qadhi Sahib once again pulled him down. When he stood up for the third time, Qadhi Sahib رحمة الله عليه, with his hands folded also stood up. This condition ended after a while and Hadhrat Nizaamuddeen Sahib رحمة الله عليه turned to Qadhi Sahib and said, “Didn’t I tell you that I will get Nabi ﷺ to grant us permission?” Qadhi Sahib رحمة الله عليه replied, “And did I not furnish the reply?”

Those who were present were baffled. No one could understand what had actually transpired. Later on, someone enquired from Qadhi Sahib رحمة الله عليه as to what had occurred, to which he said, “When Sultan Nizaamuddeen Sahib رحمة الله عليه stood up the first time, his *rooh* (soul) had reached the seventh heaven. I was also able to reach there. Therefore, I caught hold of his sleeve and seated him down. The second time, his *rooh* reached up to the *`Arsh* and I was also able to reach there. Thus, I pulled him down once again. However, when he stood up for the third time, his *rooh* disappeared until I saw that we were in the presence of Rasulullah ﷺ and Nabi ﷺ told me, ‘Don’t trouble this *Faqeer* (pious person).’ I then asked Nabi ﷺ, ‘I don’t know whether I am awake or asleep. In my wakeful state, I have heard a *Hadeeth* narrated from you (regarding the impermissibility of *samaa`*) via a strong chain of narrators. Do I practise on the *Hadeeth* or do I listen to your current instructions in this state?’ Nabi ﷺ smiled and said, ‘You must practise on the *Hadeeth* which you have heard in your wakeful state.’”

I then turned to Hadhrat Nizaamuddeen Sahib رحمة الله عليه and said, "You must make *toubah* from this practice. I will not stop my efforts on account of your tricks."

Demise of Hadhrat Qadhi Sahib رحمة الله عليه

When Hadhrat Qadhi Dhiyaauddeen Sahib رحمة الله عليه was on his deathbed, Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه came to visit him. When he reached the door of the house, he requested permission to enter but Qadhi Sahib رحمة الله عليه remarked, "I do not wish to see the face of a *bid`ati* (innovator) in the last moments of my life." Hearing this remark, Nizaamuddeen Auliyaa رحمة الله عليه replied, "I am not so disrespectful. I have made *toubah* from all *bid`at* before coming here." On hearing this reply, Qadhi Sahib رحمة الله عليه instructed his servants to spread out his turban for Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه to walk upon whilst entering. Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه picked up the turban and entered the room with the turban placed on his head. Qadhi Sahib رحمة الله عليه looked at him and read the following poem;

آنانکہ خاک را بنظر کیمیا کنند - - - آیا بود کہ گوشہ چشمے بما کنند

The one who turns sand into gold with his one glance
How great it would be if such a person could focus his attention to me for just a moment.

Thereafter, Qadhi Sahib رحمة الله عليه passed away.

The Incident of Moulana Abdul Hakeem Sahib Siyalkoti رحمة الله عليه and Shah Jahan

Once, Moulana Abdul Hakeem Sahib Siyalkoti رحمة الله عليه was travelling with Shah Jahan on a boat when they suddenly got caught up in a whirlpool. Moulana became worried but Shah Jahan was extremely calm. In order to provoke and embarrass Moulana, Shah Jahan

remarked, "You are an *Aalim* of *Deen*, but yet you are so scared whilst I am not affected in the least bit." Moulana رحمة الله عليه who was very intelligent, immediately answered, "If I have to die, it will take one century to create another person like me; whereas if you die, your sons Daara Shiko and Aalamgeer are waiting to replace you."

Moulana Muhibbuddeen رحمة الله عليه and Moulana Muhammad Hasan رحمة الله عليه

Two *buzurgs* were the students of Hadhrat Gangohi رحمة الله عليه and resided in Makkah Mukarramah. The first was Moulana Muhibbuddeen and the other was Moulana Muhammad Hasan. Once, Hadhrat Saharanpuri رحمة الله عليه sent two people to Makkah Mukarramah; one was an *Aalim* whilst the other was a *sufi*. The *sufi* used to sit in the company of Moulana Muhibbuddeen رحمة الله عليه whilst the *Aalim* sat in the company of Moulana Muhammad Hasan رحمة الله عليه. When they returned to India, they asked Hadhrat Moulana Saharanpuri رحمة الله عليه which of the two *buzurgs* were greater in status. At that moment, Hadhrat Saharanpuri رحمة الله عليه remained silent. However, on another occasion he mentioned, "Presently there is no one equivalent to Moulana Muhammad Hasan among the Arabs as well as the non-Arabs."

Shah Abdul Quddoos Gangohi رحمة الله عليه

Once, someone asked Hadhrat Moulana Gangohi رحمة الله عليه, "Was Shah Abdul Quddoos Gangohi رحمة الله عليه a *buzurg*?" Hadhrat رحمة الله عليه replied, "Yes. He was a *buzurg*." He then asked, "Is the inference to him listening to *samaa`* correct or not?" Hadhrat Gangohi رحمة الله عليه replied in the affirmative. On this reply, the questioner then asked, "If he used to listen to *samaa`* then why don't you listen to *samaa`* as well?" Hadhrat Gangohi رحمة الله عليه replied, "The proofs of its permissibility may have reached him but it has not reached me."

One is able to gauge the level of perfection in Hadhrat Moulana Gangohi رحمة الله عليه through such an answer. He upheld the piety and honour of Shah Abdul Quddoos Sahib رحمة الله عليه, but at the same time advocated the laws of the *Shari`ah*.
The son of Shah Abdul Quddoos Sahib رحمة الله عليه, Moulana Ruknuddeen completed his studies and returned home. When he arrived, he found his father participating in a gathering of *samaa`*. He immediately practised on the *Hadeeth*: من رأى منكم منكرا فليغيره بيده (Whosoever sees a wrong should stop it with his hands.) Thus, he stopped them from this practice, whereas the *samaa`* in those times consisted of only taking the name of Allah Ta`ala. Seeing this, Shah Abdul Quddoos رحمة الله عليه read the following poem:

خشک تار وخشک چوب وخوش پوست
از کجا می آید ایں آواز دوست

Saying this, *'Allah Allah'* began resounding from the walls and corners of his home. Thereafter he asked, "Ask Ruknuddeen if I must stop this as well?" Moulana Ruknuddeen addressed his father saying, "*Abba* (My respected father), *samaa`* is not permissible according to the *Shari`ah*." Shah Abdul Quddoos Sahib رحمة الله عليه replied, "In that case, stop this practice immediately. The law of the *Shari`ah* must be given preference over everything."

After sometime had elapsed, one day Shah Abdul Quddoos Sahib رحمة الله عليه asked his son, "Ruknuddeen, could you please massage my back." As he started massaging him, he found large pieces of dry skin; four fingers in length, peeling from his back in the manner the bark peels off trees. Moulana Ruknuddeen Sahib رحمة الله عليه was at once taken aback and asked, "*Abba*, what is this?" His father replied, "This is why I had to listen to *samaa`*. The heat that was produced through the intense love for Allah Ta`ala, was released from my

body by means of listening to *samaa`*. I gained some kind of relief through it. Now the heat is raging in my body." On hearing this, Moulana Ruknuddeen permitted his father, to listen to *samaa*, ensuring him that it was permissible in his case based on the *mas'alah* of *'Tadaawee bil-muharram'* (using *haraam* medication).

Haji Shafee`uddeen Sahib Muhaajir Makki رحمة الله عليه

Moulana Abdur Raheem Sahib from Muzaffarnagar was initially *bay`at* to Hadhrat Shaikh-ul-Hind رحمة الله عليه. After his demise, he turned to Haji Shafee`uddeen Sahib رحمة الله عليه for *bay`at* who was among the *khulafaa* of Hadhrat Haji Imdaadullah Muhaajir Makki رحمة الله عليه.

Once during his visit to his *Shaikh*, Haji Shafee`uddeen Sahib رحمة الله عليه asked him, "Did you see anything strange last night in the Haram Shareef?" Moulana replied, "No, I did not see anything strange." Haji Sahib رحمة الله عليه then said, "People were running away from the Haram Shareef. Some had their pillows in their hands, others had their hand fans with them whilst some were carrying their bedding and running towards the doors. Everyone was terrified and they kept on looking backwards whilst running away. After sometime, everything settled down and it became peaceful once again. All those who left, returned to the Haram Shareef."

Haji Sahib رحمة الله عليه then asked, "Do you know the reason for this?" Moulana replied in the negative. Haji Sahib continued, "The reason for this was that there were some people resting in the *Hateem* and due to their carelessness, their *satar* (private area) became exposed. There happened to be a Moroccan *buzurg* present at that time. When he saw this, he began chanting *Illallaah* with such force that the *Malaa'ikah* (angels) immediately descended from the skies, with whips in their hands, and began hitting them. It was for this reason that everyone started running away. The *Shaikh* of this Moroccan *buzurg* was also present in the Haram Shareef. He reprimanded him saying, 'The Being that owns the Haram Shareef hasn't objected to

their actions, why have you adopted such a harsh attitude.' Thereafter, the angels left and all the people returned once again."

The incident of Shah Abdul Haadi Amrohi's رحمة الله عليه contentment

Once, a yogi came to visit Shah Abdul Haadi Amrohi رحمة الله عليه. He found him living in abject poverty whilst many guests frequented his home. The yogi, feeling sorry for Shah Sahib, mentioned to him that he possessed the knowledge of alchemy (converting metal into gold) which he wished to impart to him. He then showed him the method by practically demonstrating it to him. When he gave Shah Sahib رحمة الله عليه the formula, he asked him to place it on the shelf. The yogi placed it there and departed.

After a year, the yogi returned thinking to himself that Shah Sahib must be living in a large mansion, but to his utter surprise, he found him in exactly the same condition as before. The yogi quite surprised, asked him, "Did I not give you a copy of a formula for changing metal into gold? What happened to it?" Shah Sahib رحمة الله عليه replied, "I think you left it on the shelf." The yogi went to the shelf, picked it up and handed it over to Shah Sahib رحمة الله عليه who said, "I was feeling ashamed to ask Allah Ta`ala to transform metal into gold for me."

When the yogi heard this, he requested Shah Sahib to return the formula to which he very willingly acceded. As the yogi was leaving, Shah Sahib رحمة الله عليه called him back and said, "I also have a special recipe with me and that recipe is contentment." When Shah Sahib said this, the yogi replied, "There is no formula greater than that."

A thief takes Hadhrat's bag of gold coins

Once, whilst Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه was living in Makkah, he went to the bazaar to purchase some

necessities. He had a bag of gold coins in his hand when suddenly a villager came and snatched it away from him. Moulana immediately returned home and locked the door. The villager ran away and tried escaping, but found that the road came to a dead end. He then tried another road, but found this road to be closed as well. When he realised that he was trapped, he began screaming and shouting that Moulana had ill-treated him by blocking his path. People heard him shouting and gathered around him. They then asked him what allegations he had against Moulana, as he was such a pious person. The villager agreed that Moulana was indeed pious, but he still insisted that Moulana had blocked off his path.

The people went to Moulana's house and knocked on the door, but Moulana refused to come out. Eventually, using the excuse that someone wanted to ask him a *mas'alah*, they managed to get him out. When he emerged from his room, they mentioned to him that the villager was complaining that his pathway was closed and he had in his possession Moulana's bag of gold coins. He desired to return it to him. Moulana رحمة الله عليه replied, "The moment he snatched the bag away from me, I immediately gifted it over to him. How can it be, that for this scrap, I must become the means of an *ummati* of Hadhrat Muhammad ﷺ being punished? Even if he wants to return it now, I will never take it back. The *Hadeeth* clearly states that to take back a gift is equivalent to a person licking up his vomit." The people then requested Hadhrat رحمة الله عليه to open up his path to which Hadhrat رحمة الله عليه replied, "I had never blocked his path. This matter is not between me and him. It is between him and Allah Ta`ala. He will have to first make *toubah* for this sin."

Hadhrat Moulana Fakhruddeen Sahib Gangohi رحمة الله عليه

Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه was my *Ustaaz*. I studied 'Aamad Naama' and 'Bostaan' under him. He was the

student of Hadhrat Moulana Mazhar Nanotwi رحمة الله عليه. He lived in Bahaauddeen, which is a suburb of Gangoh and was affectionately known as *Bare Molwijee* (Big Moulana).
Whenever anyone cooked a special dish, he would first send some portion of it to Moulana's home. My respected father as well, would prepare a special tonic for strengthening the nerves and muscles and he would first send a portion of it to Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه. When Ramadhaan commenced, a person in the village would make sure that when he milked his buffalo, he would send some milk to Hadhrat Moulana as well.

He never had any formal structure of teaching or writing books etc. He remained most of the time in seclusion. If any student insisted on learning a *kitaab* by him, he would go to the Laal Musjid in Gangoh and teach him there. He had a very strong bond with his *Ustaaz*, Hadhrat Moulana Mazhar Nanotwi رحمة الله عليه and would speak with great love and affection about him. Whenever anyone mentioned anything about his *Ustaaz,* he would be reduced to tears and say, "Hadhrat Moulana was a very great person."

Moulana lived in a very simple, dilapidated house. When it rained, the house leaked. If the water started dripping on him, he would wake up and move his bedding to a side of the house that was dry and if it started leaking there as well, he would wake up and move his bedding to another dry spot. His friends insisted on building him a new house, but he refused. In this way, he spent his entire life.

The reason for him not coming to the *Musjid*

Once, for some reason Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه did not attend the *Musjid* for *Salaah*. He stayed at home and closed his front door. When the people noticed that he had not come for two consecutive *Salaahs*, they went to enquire about his health. He answered from inside the house, without opening the door, that he

was well. This continued for a few days until the day of *Jumu`ah*, when he finally came out of his home smiling like a bright rose out of a garden. There were absolutely no signs of sickness on him. During the night, someone came with a piece of cloth looking for *Bare Molwi Sahib*. He somehow learnt that Hadhrat Moulana did not have any clothing and resultantly, did not come out of his home. When he was presented with the cloth, he immediately called for the tailor, sewed a set of clothes, wore them and came to the *Musjid*.

Moulana Fakhruddeen did not work for anyone

Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه never worked for anyone. On one occasion, an offer came to Moulana Mazhar Nanotwi رحمة الله عليه, from one of the printing presses in Lucknow, for Moulana Fakhruddeen رحمة الله عليه to proof read the books of *Hadeeth* in lieu of a salary of 80 silver rupees. Hadhrat Moulana Mazhar Sahib رحمة الله عليه refused the offer saying that he was not prepared to send Fakhruddeen to work for a Hindu.

On another occasion, some of his friends had taken him to Mansoori and decided that they will give Moulana a salary of 25 to 30 rupees a month. They had not yet disclosed this to Moulana Fakhruddeen Sahib رحمة الله عليه. At night, Moulana saw Hadhrat Moulana Mazhar Sahib رحمة الله عليه in his dream biting on his finger and saying, "Bhai Fakhruddeen! Is this why I have taught you so that you can go and earn a salary for yourself?" The next morning he immediately left from there. His friends insisted that he stay but he refused saying, "No brother! I have no permission to stay here."

The sincerity of Hafiz Hasan Ali Gangohi رحمة الله عليه

In Gangoh, there lived a very good person by the name of Mulla Qamruddeen. He used to say, "I had an *Ustaaz*, Hafiz Hasan Ali رحمة الله عليه, who lived in a *Musjid* and he also taught the children there. My

parents sent me to learn by him, but instead of going to *madrasah*, I would play on the road. After dismissing the rest of the students, Hafiz Sahib رحمة الله عليه would come to my house and teach me at home. I thought to myself that since he knew where I lived, I should rather run away to the fields. When Hafiz Sahib found out that I was not at home, he enquired from the others where I was and came into the fields to teach me there. Eventually, I ran away from home. Every day he came to my house to look for me but did not find me there. After sometime, he managed to get hold of me and punished me. His punishment was such that first he hit himself and then hit me as hard as he hit himself."

Perhaps I may never get another chance to make *sajdah*

When Hafiz Hasan Ali رحمة الله عليه made *sajdah*, he would arise after a very long time. Once, someone thought that he slept away, whilst in *Salaah*, so he kicked him from the back. He woke up from *sajdah* and recited, "*Inna lillaahi wa inna ilayhi raaji`oon.* Did I fall off to sleep? O no! How can I fall off to sleep and spoil the *Salaah* of the people?"

One day someone insistently asked him, "Why do you make such a long *sajdah*?" He replied, "When I go into *sajdah* and intend to wake up, I think to myself, "Let me recite one more *Subhaanallah*, perhaps I may never get another opportunity to make *sajdah* again."
Allahu Akbar! What a level of consciousness with respect to the presence of death! If only we could also be blessed with this condition.

Hadhrat Miajee Noor Muhammad Janjaanwi رحمة الله عليه

Once, Hadhrat Miajee Noor Muhammad Janjaanwi رحمة الله عليه was sitting with his head lowered whilst his *mureeds* were seated around him. A few children, who were sitting nearby, began to imitate him. One acted like the *peer sahib* and lowered his head whilst the other

children sat around him as if they were his *mureeds*. Someone mentioned this to Hadhrat Miajee Sahib رحمة الله عليه. He called for them and asked which one was the *peer*. When he was shown who the boy was, Hadhrat رحمة الله عليه seated him next to him and sent everyone else away. Hadhrat رحمة الله عليه then asked him to sit with his eyes closed. After a little while, he suddenly began screaming and quickly left the room.

Someone later asked the youngster what had happened. He replied that the moment he closed his eyes, he felt as though Hadhrat Miajee Sahib رحمة الله عليه had ignited a fire within him by placing a small spark in his heart, which took off almost immediately. This same youngster, in his old age, used to say that his condition was such that on a dark cloudy night, if he was sleeping with the duvet covering his head, he could actually see the leaves of the aloe tree outside shaking in the wind. This was the effect of just one spark.

Moulana Nabi Hasan Sahib رحمة الله عليه

I had an *Ustaaz* by the name of Moulana Nabi Hasan Sahib رحمة الله عليه. If during a lesson, he came across a subject, which was difficult to explain, he would ask the students to wait a while whilst he took his *kitaab* and went to the grave of Hadhrat Shaikh-ul-Hind رحمة الله عليه. He would make *muraaqabah* (meditate) there for a while and then return whilst the class patiently waited for him. He would then explain the lesson saying that my *Ustaaz* has explained it to me in this manner.

Hadhrat Moulana Muhibbuddeen Sahib رحمة الله عليه

Once, after performing *Hajj*, Moulana Ihtishaam-ul-Hasan Sahib رحمة الله عليه asked Moulana Muhibbuddeen Sahib رحمة الله عليه whether he will be going to Madinah or not. When he replied in the negative, Moulana Ihtishaam-ul-Hasan Sahib رحمة الله عليه decided to proceed alone. Upon reaching Madinah Tayyibah he found to his utter surprise that Moulana Muhibbuddeen Sahib رحمة الله عليه had also reached there. Thus,

he asked him, “You were not supposed to come to Madinah. What happened?” Moulana رحمة الله عليه replied, “I did not have any intention of coming, but I then saw Nabi ﷺ in a dream and he asked me why I was not coming to Madinah. I replied that I did not have any money to come, neither did I have any strength in my legs to walk to Madinah. I then requested that he send me some money for my transport. The next morning, someone came up to me and offered to transport me to Madinah with him as he had a place for me on his camel. Thus, in this manner, I came with him to Madinah.”

Moulana Rahmatullah Sahib Keeraanwi رحمة الله عليه

When Hadhrat Moulana Rahmatullah Keeraanwi رحمة الله عليه reached Makkah Mukarramah, a message from Queen Victoria had reached Sultan Abdul Hameed, who was the king of Makkah Mukarramah at that time, stating, “A convict has taken asylum with you. Please apprehend him and send him back to us.” The king replied, “Whosoever enters the Haram is safe. We cannot arrest him.”

Hadhrat Moulana Shah Ataa’ullah Bukhaari رحمة الله عليه

Moulana Shah Ataa’ullah Bukhaari رحمة الله عليه was once delivering a lecture in a *jalsah* which was attended by Muslims and Hindus. During the lecture, mention was made of Hindus and Muslims and Hadhrat Shah Sahib رحمة الله عليه said, “As far as mathematics and accounting is concerned, the Muslims are much weaker in these aspects than the Hindus and I will prove this to you.” He then posed a question and requested the Hindus to remain silent. Only the Muslims were to answer. The entire crowd remained silent. After some time, he gave them 10 more minutes and asked them to think carefully of the answer. Still no one was able to furnish a reply. He then asked the Hindus if any one of them could answer the question. Immediately, a Hindu youngster stood up and rattled out the answer. Moulana رحمة الله عليه turned to the youngster and said, “Your answer is

100% correct. However, let me tell you something. Muslims have no accounting in this world and there will be no accounting for them in the *aakhirah* (hereafter) as well. As for you people, you do a lot of accounting here and you will also have much accounting to do in the *aakhirah*."

Amongst the Muslims, many were masters in mathematics. One such person was Zakir Husain Sahib.

Why Shah Muhammad Ishaaq's رحمة الله عليه shoes never got stolen

Whenever Shah Muhammad Ishaaq Sahib رحمة الله عليه entered the Haram Shareef, he used to leave his shoes at the door of the Haram, whereas it is unadvisable to leave your shoes there. People normally take them away right in front of your eyes. However, Shah Sahib's shoes were never stolen and this surprised many people. Someone once asked him, "Why is it that your shoes never get stolen?" He replied, "Whenever I take out my shoes, I make it *halaal* (permissible) for the thief who wants to take it and a thief never has any intention of earning *halaal*. Therefore my shoes never get stolen."

Moulana Thaabit Ali's رحمة الله عليه practice in the lessons

Moulana Thaabit Ali Sahib رحمة الله عليه was an *Ustaaz* in Madrasah Mazaahir-ul-Uloom. If any student dosed off during the lesson, he would ask the student sitting next to him to wake him up. If he continued sleeping, he would wake him up again and if he still slept thereafter; Moulana would wake up from his place, give him a hard slap and return to his place.

Hadhrat Moulana Abdul Lateef Sahib رحمة الله عليه

Once, some businessmen from Burma came to Saharanpur. When they saw the *madrasah* and enquired about the *madrasah* budget,

they boldly said, "We have such rich people in Burma who can each run a large *madrasah* like this on his own. When we return home, we will establish a *madrasah* just like this over there." Upon hearing this statement, Hadhrat Moulana Abdul Lateef Sahib رحمة الله عليه, the principal of the *madrasah* said, "Money doesn't make a man. Man makes money. If a person is productive, he can make a huge sum for himself, but if a person has an abundance of wealth and he is not productive, then of what use is all that money to him?"

Hadhrat Moulana Yusuf Binnori رحمة الله عليه

Hadhrat Moulana Yusuf Binnori رحمة الله عليه used to teach in Dhabel. Once while delivering a lesson, Hadhrat Mufti Mahdi Hasan Sahib رحمة الله عليه suddenly arrived. Moulana رحمة الله عليه immediately moved away from his place and made Hadhrat Mufti Sahib رحمة الله عليه sit in his place. He then sat amongst the students and started reading the *`ibaarat* (Arabic text). Mufti Mahdi Hasan Sahib رحمة الله عليه began explaining the lessons in Urdu whilst Hadhrat Moulana Binnori رحمة الله عليه transcribed the entire lecture in Arabic. He thereafter presented the transcribed version of the lesson to Mufti Mahdi Hasan Sahib رحمة الله عليه.

Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه used to deliver the lessons in Urdu whilst Hadhrat Moulana Yahya Sahib رحمة الله عليه transcribed them in Arabic. Al-Koukab-ud-Durri and Laami`-ud-Diraari were both written in this manner.

A gold coin on the road

Once, a gold coin fell out from the pocket of one of the *Ustaaz* in Saharanpur whilst en-route to the *madrasah*. When returning at night, he stopped at the same spot and picked up his coin. Immediately, someone who was standing on the upper level of a house rushed down and asked him what he had picked up. He replied, "It was my gold coin that fell out of my pocket earlier in the

morning." The person then said, "I have been watching this coin from the morning and each time that I came down to fetch it, it mysteriously vanished. All those who passed by were also unable to see it." Moulana replied, "How was it possible for you to see it when it was not yours in the first place?"

Hadhrat Mufti Sa`eed Ahmad Sahib رحمة الله عليه

Mufti Sa`eed Ahmad Sahib رحمة الله عليه is the *Ustaaz* of Hadhrat Moulana Maseehullah Khan Sahib رحمة الله عليه. He had taught Hadhratjee رحمة الله عليه whilst he was living in Aligarh. Hadhrat Mufti Sa`eed Sahib taught Sharh Wiqaayah in Kanpur for 17 years.

Once, Moulana Irshaad Sahib رحمة الله عليه asked Mufti Sa`eed Ahmad Sahib, "What is the specialty of Sharh Wiqaayah?" Mufti Sahib replied, "In Sharh Wiqaayah there is more mention of Usool-ul-Fiqh than Fiqh itself." Mufti Sahib's father, Moulana Fatah Muhammad Sahib Lucknowi has written the *haashiyah* (footnotes) for the third and fourth volumes whilst Hadhrat Moulana Abdul Hay Sahib رحمة الله عليه has written the *haashiyah* for the first two volumes.

I feel saddened at the fact that such a capable person was left there in Kanpur. If only he could have been taken to a prominent *Madrasah*, he would have served the people to a far greater degree. Hadhrat Moulana Maseehullah Sahib رحمة الله عليه had called him to Jalalabad towards the end of his life where he lived until his demise.

Hafiz Dhaamin Sahib's رحمة الله عليه martyrdom

Hadhrat Hafiz Dhaamin Shaheed رحمة الله عليه had a set of new clothes sewn which he set aside for wearing if he ever went out in *jihaad*, hoping that he would be martyred in it. When the time for *jihaad* came, he performed *ghusl*, wore his new clothes, applied *surma* and purchased a new pair of shoes despite him having another pair that was still in a good condition. Thereafter he proceeded to the

battlefield in Shamli where they fought against the British. When Hafiz Sahib رحمة الله عليه was shot, Hadhrat Moulana Gangohi رحمة الله عليه picked him up and carried him into the *musjid*. He placed Hafiz Sahib's head on his thigh and began reciting Surah Yaseen until his *rooh* (soul) left his body.

Reciting Faatihah (Qur'aan and *du`aas*) at the grave of Hafiz Dhaamin رحمة الله عليه

Once, a *buzurg* came to the grave of Hadhrat Hafiz Sahib رحمة الله عليه and started reciting *Faatihah*. After conveying the *thawaab*, he asked, "Whose grave is this? He appears to be a very jovial person. When I started reciting the *Faatihah*, he said, 'Go from here! What *Faatihah* are you reading here? *Faatihah* is supposed to be read for the dead, not for the living.'"

The people then informed him that he is a *shaheed* (martyr), and the *shuhadaa* are all alive in their graves. Allah Ta`ala states:

وَلَا تَقُوۡلُوۡا لِمَنۡ يُّقۡتَلُ فِىۡ سَبِيۡلِ اللّٰهِ اَمۡوَاتٌ ؕ بَلۡ اَحۡيَآءٌ وَّلٰكِنۡ لَّا تَشۡعُرُوۡنَ *(Do not say regarding those who are killed in the path of Allah that they are dead. Rather, they are alive but you cannot perceive them.)*

Moulana Ahmad Husain Sambhali

Moulana Ahmad Husain Sambhali was the *mureed* and the *khaleefah* of Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه. Initially, Hadhrat Thanwi رحمة الله عليه had given him the responsibility of compiling the *kitaab*, I`laa-us-Sunan. The name of this *kitaab* initially was Ihyaa-us-Sunan. The *kitaab* discussed some important issues revolving around certain pertinent *masaa'il*.

It so happened that Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had come to Thanabhawan. Hence, Hadhrat Thanwi رحمة الله عليه called Moulana Ahmad Husain and requested him to discuss these issues with Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه.

During the course of the discussion, Moulana Ahmad Husain began raising his voice and started speaking loudly.
Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه immediately cautioned him saying, "Brother, this is an *`ilmi* (academic) discussion. There is no need for you to raise your voice. It is not a public debate. In a discussion, all angles of the *mas'alah* come to the fore and this makes things easier to understand." During the discussion, Hadhrat Saharanpuri رحمة الله عليه asked Moulana Zafar Ahmad Uthmani رحمة الله عليه to fetch a *kitaab* and look for a certain *Hadeeth*. As he stood up to fetch it, Moulana Ahmad Husain caught hold of his hand and seated him down. He then turned to Hadhrat Saharanpuri رحمة الله عليه and said, "You cannot take the assistance of others. You will have to find the *mas'alah* yourself." On hearing this, Hadhrat Saharanpuri رحمة الله عليه said, "This is where we will terminate. Stop all discussions at once and close all the books."

In those days, Thanabhawan did not have a train station and the nearest station was in Jalalabad. When Hadhrat Saharanpuri رحمة الله عليه was departing, Hadhrat Thanwi رحمة الله عليه accompanied him to the station. On the way, Hadhrat Saharanpuri رحمة الله عليه advised Hadhrat Thanwi رحمة الله عليه saying, "Take this *kitaab* away from Moulana Ahmad Husain. I perceive the effects of *Ghair Muqallidiyyat* (*salafism*) in him." Hadhrat Thanwi رحمة الله عليه felt that perhaps this statement was on account of the unpleasant discussion that transpired and thus did not take away the work from him. In fact, he said to Hadhrat Saharanpuri رحمة الله عليه, "Hadhrat, Ahmad Husain gets angry very quickly and goes into a rage, but he also calms down very quickly."

When the first two volumes of Ihyaa-us-Sunan were prepared and became available to the public, Hadhrat Thanwi رحمة الله عليه began receiving letters from all quarters asking him whether the book was prepared in favour of the Hanafi Mazhab or rejecting the Hanafi

Mazhab. It was only then that Hadhrat Thanwi رحمة الله عليه scrutinised the book and asked Moulana Zafar Ahmad Uthmani رحمة الله عليه to correct the mistakes. The work was then taken away from Moulana Ahmad Husain and entrusted to Moulana Zafar Ahmad Sahib رحمة الله عليه to complete.

Eventually, Hadhrat Thanwi رحمة الله عليه cancelled Moulana Ahmad Husain's *khilaafat* and *bay`at* as well. As a result, Moulana Ahmad Husain in his fury began hurling abuse and derogatory remarks against Hadhrat Thanwi رحمة الله عليه. These were then compiled in a book entitled 'Muzi Mureed' (harmful *mureed*).

Hadhrat Moulana Aashiq Ilaahi Sahib Meeruti رحمة الله عليه

In the neighbourhood of Hadhrat Moulana Aashiq Ilaahi رحمة الله عليه, there was a police officer who was very punctual on his *Salaah* and he performed all his *Salaah* in the *Musjid*. One day, Hadhrat Moulana رحمة الله عليه asked him if he was *bay`at* to anyone, to which he replied in the affirmative saying that he was *bay`at* to Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه. Moulana then asked him whether he frequently visited Thanabhawan or wrote to Hadhrat Thanwi رحمة الله عليه on a regular basis. The police officer replied in the negative. He then requested Moulana رحمة الله عليه to show him how to pen down his conditions, in an appropriate manner. Moulana Aashiq Ilaahi Sahib رحمة الله عليه showed him the method and thus the policeman sent his first letter to Hadhrat Moulana Thanwi رحمة الله عليه.

When Hadhrat Thanwi رحمة الله عليه read the letter, he perceived that someone helped him in writing the letter, as he was incapable of writing in such an eloquent manner. Thus, Hadhrat Thanwi رحمة الله عليه replied to the letter and added a few questions therein. When the

police officer received it, he went directly to Hadhrat Moulana Aashiq Ilaahi رحمة الله عليه and asked him to reply to the questions. Hadhrat Moulana رحمة الله عليه answered the questions and the police officer sent the letter to Hadhrat Thanwi رحمة الله عليه. When Hadhrat Thanwi رحمة الله عليه received the letter, he was now convinced that someone else was answering his questions. He once again replied to the letter and sent it off to Meerut. It so happened that when the letter arrived for the second time, Hadhrat Moulana Aashiq Ilaahi رحمة الله عليه was not around. The pitiable police officer responded to the letter, stating that it was Moulana Aashiq Ilaahi رحمة الله عليه, who was answering his letters, and since he was not around, he did not know how to respond in an appropriate manner.

Hadhrat Thanwi رحمة الله عليه wrote to Moulana Aashiq Ilaahi Sahib رحمة الله عليه to ascertain the facts. “All I did,” replied Moulana, “was to help someone who had a *ta`alluq* (relationship) with you and show him how to derive benefit from you.” However, he did not seek Hadhrat Thanwi’s pardon. As a result, Hadhrat Thanwi رحمة الله عليه cut off all ties with him and instructed him not to correspond with him nor should he visit Thanabhawan and if he ever saw Hadhrat Thanwi رحمة الله عليه anywhere, he should not even come to meet him. (This was one method of *islaah* used by Hadhrat Thanwi رحمة الله عليه.)

On receiving the letter, Hadhrat Moulana Aashiq Ilaahi Sahib رحمة الله عليه replied, “In accordance with your wish I will not come to Thanabhawan, but as for not meeting you if I happen to see you somewhere, this is unacceptable to me. If I do meet you somewhere, I will definitely come and greet you as I regard you to be my elder. It is up to you to reply to me or not.”

Hadhrat Saharanpuri رحمة الله عليه reconciles between them

Thereafter, Moulana Aashiq Ilaahi Sahib رحمة الله عليه had to go to Saharanpur to meet Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه for some work. He explained to Hadhrat Saharanpuri what had transpired between him and Moulana Thanwi رحمة الله عليه. Hadhrat Saharanpuri رحمة الله عليه suggested that he go to Thanabhawan and meet Hadhrat Thanwi. Moulana Aashiq Ilaahi Sahib then placed before him the correspondence between himself and Moulana Thanwi رحمة الله عليه explaining that that Hadhrat Thanwi رحمة الله عليه had prevented him from coming there. Seeing that there was still sufficient time before the next train could depart for Thanabhawan, Moulana Saharanpuri took Moulana Aashiq Ilaahi with him and set out for Thanabhawan. After meeting Hadhrat Thanwi رحمة الله عليه, Hadhrat Saharanpuri رحمة الله عليه asked him, "Do you have love for Hadhrat Gangohi رحمة الله عليه?" Hadhrat Thanwi رحمة الله عليه replied, "Yes". He then asked him, "You are also aware that Moulana Aashiq Ilaahi رحمة الله عليه had a *ta`alluq* of *bay`at* with Hadhrat Gangohi رحمة الله عليه." Hadhrat Thanwi رحمة الله عليه acknowledged that as well. Thereafter, Hadhrat Saharanpuri رحمة الله عليه said, "When Majnoon came across the dog that walked through the street where Layla lived, he picked it up, carried it in his arms and recited the following poem:

پاسبان کوچہ لیلی است ایں

This is the one that lives in the neighbourhood of Layla.

Has Moulana Aashiq Ilaahi become worse than a dog, that you have prevented him from writing to you, from coming to Thanabhawan or even greeting you in the street? What type of a system is this? If he has committed an error, make him hold his ears, slap him and ask him not to do it again."

He then turned to Moulana Aashiq Ilaahi رحمة الله عليه and said, “Go and hold Hadhrat’s legs and seek his pardon.” Immediately, Hadhrat Moulana Aashiq Ilaahi رحمة الله عليه stood up and went towards Hadhrat Thanwi رحمة الله عليه who in turn embraced him.

I will not be able to endure it

When Moulana Aashiq Ilaahi Sahib رحمة الله عليه had translated the discourses of Hadhrat Sayyid Abdul Qadir Jilaani رحمة الله عليه, he saw him in a dream. After greeting him, Shaikh Jilaani رحمة الله عليه wished to embrace him but he declined. When the Shaikh asked him the reason for doing so, he replied that he would not be able to endure it.

Mufti Azeezur Rahman’s رحمة الله عليه resignation

Mufti Azeezur Rahman Sahib رحمة الله عليه was a very simple person. When the strikes took place in Deoband, Hakeem Mas`ood Sahib (the son of Hadhrat Gangohi رحمة الله عليه), who was a *Shura* member, asked Mufti Azeezur Rahman Sahib رحمة الله عليه whether he participated in the strikes. Mufti Sahib replied, “I really didn’t want to take any part in it, but what was I to do? My son Ateeq did not want to listen to me. He threatened me saying that if I did not participate, he would throw himself into a well.”

When Hakeem Mas`ood Sahib heard this, he said to Mufti Sahib رحمة الله عليه, “A pious person like you did not have due consideration for Darul Uloom on account of your son’s insistence! It will be better for you to resign from the *Madrasah*. (He then took out his *topee* and placing it at his feet and said) It is better for you not to remain here anymore.” Hadhrat Mufti Sahib رحمة الله عليه, being a very simple person, immediately handed in his resignation.

Kashf **of Mia Abdur Raheem Shah**

Once, someone enquired regarding the *kashf* of Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه. Hadhrat Mufti Sahib رحمة الله عليه explained:

Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه had received the ability of *kashf* from his first *Shaikh* whose name was also Abdur Raheem. His regular expression was *میرا چاند* – *mera chaand* (my moon). He was not a formal *Aalim*. At night he used to assess his *mureeds* through *kashf* and in the morning would write to each of them stating, "*میرا چاند*, you should not be engaged in these actions. Make *toubah* from it."

One day after performing *Tahajjud Salaah* he said to Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه, "Look, there is a pot flying in the air. *Mera Chaand*, Allah Ta`ala has given me the power to enquire from the pot, 'Who are you, from where did you come and where are you going to?'" It replied saying, "I am a pot of *jaadoo* (black magic). I am going to such and such place and I am coming from so and so. He has enmity for this person."

Mia Abdur Raheem Sahib رحمة الله عليه then indicated with his finger and said, "In the name of Allah Ta`ala, go back." As he was indicating towards it, it slowly returned to the sender.

Moulana Zafar Ahmad's رحمة الله عليه dream

Once, Hadhrat Moulana Zafar Ahmad Thanwi Sahib رحمة الله عليه saw a dream which made him very perplexed. He came to Thanabhawan and asked Hadhrat Thanwi رحمة الله عليه if he could speak to him in private. He then related the following, "I dreamt that I had passed away. I requested for my body to be moved over to Madinah Munawwarah and buried in Baqee`, but I received a reply that my body cannot be moved to Madinah and I must be buried here. I am so

perplexed at this dream. What does it mean?" Hadhrat Thanwi رحمة الله عليه smiled and said to him, "Why are you so worried. This means that your *faidh* (blessings and good works) is not needed in Madinah. It is needed here. That is why you have been kept back here."

The thieves returned all the wealth

Once, Mufti Muhammad Lutfullah Sahib was travelling from Saharanpur to Gangoh with his family. In those days, there were no cars, and people travelled by camel at night. As they reached a certain place, some thieves surrounded his caravan. Mufti Sahib رحمة الله عليه came out and addressed them saying, "Please do not attack us. We will give you everything we have." He then told his daughter-in-law to hand over all their wealth and jewellery. "If Allah Ta`ala wishes we will be replaced with another set (of jewellery)," he assured her.

Thus, they took all the wealth and gave it to the thieves who took it immediately to an orchard and began distributing it amongst themselves. In the meantime, his daughter-in-law realised that she had not handed over her neck chain and informed Mufti Sahib رحمة الله عليه about it. Hadhrat Mufti Sahib took it from her saying, "We promised to give away everything. It will not be correct for us to retain this chain." They stopped the caravan and he went searching for the thieves. On finding them in the orchard, he went up to them and said, "We had promised to give everything but mistakenly kept back this chain." Hence, he handed over the chain to them and continued on his journey.

The thieves were awestruck. "These are the belongings of pious noble people," they said. They were then convinced that they would not derive any benefit from it. "It's best that we return it to them." Thus, they chased after the caravan and stopped them once again. Hadhrat Mufti Sahib رحمة الله عليه addressed them saying, "What more do you want from us now? I have handed everything over to you. Why

have you stopped us?" "We have not come to attack you, but we have come to return all your wealth. Here, please take your wealth," they urged. They returned all his money and disappeared into the night.

Hadhrat Moulana Abdul Waheed Sahib رحمة الله عليه

Hadhrat Moulana Abdul Waheed Sahib رحمة الله عليه was a very talented person. He attained mastery in all fields of knowledge. He was the *Ustaaz* of Moulana As`adullah Sahib رحمة الله عليه. When he came to Punjab, the people in Punjab were of the opinion that Hadhrat Moulana was not familiar with *Nahw* (Arabic Grammar). Thus, another *Aalim* challenged him in this regard. Hence, both of them commenced teaching Sharah Jaami (a textbook on Arabic grammar). Just the discussion on *ism* (noun) alone, took three years to complete. Moulana As`adullah Sahib رحمة الله عليه studied Shams-e-Baazighah under him. He used to say, "We confess that we are unworthy of teaching these books, but these students sitting before us are also unworthy of studying under us."

Moulana Zuhoorul Haq Sahib رحمة الله عليه was my *Ustaaz*. We studied Sharah Jaami under him. His explanation was so brief that the amount of words spoken would be to the extent of the words mentioned in the *kitaab*; in fact even less than that. The students troubled him a great deal by posing many questions. I never posed any question, since I felt that it was an achievement for me if I learnt only that which he taught me. What more could I learn?

We also studied Kaafiyah, Kanz-ud-Daqaa'iq, Sharh Wiqaayah, etc. by him. He was very pious. After making *wudhu*, he never went into the *Musjid* with wet feet. This was because according to (one view of) Imaam Abu Hanifah رحمة الله عليه, *maa-e-musta`mal* (water used to make *wudhu*) is *najis* (impure) and the *Musjid* should not become soiled with *najaasat*. However, the wetness on the feet is not regarded as *maa-e-musta`mal*. *Maa-e-musta`mal* is actually water

that falls off the limbs. He also never ate any fruit from the bazaar as the transaction with which it was purchased, was impermissible.

Moulana As`adullah Sahib's رحمة الله عليه debate with Dharam Bhakhshu

Moulana As`adullah Sahib رحمة الله عليه once had a debate with Dharam Bhakhshu. Moulana was making objections and he was answering each objection. For every question that Moulana posed, he gave an answer. He then began giving *ilzaami* answers (counter-attacking answers) by saying, "In your religion there is this and that." Moulana said to him, "You have no right to give *ilzaami* answers. This discussion is set up to examine your religion. We are asking questions and you are meant to answer them in the light of your religion. You cannot ask anything regarding Islam in this discussion. When we have a discussion on Islam, you may then forward your questions."

He then asked, "And when are you going to have this discussion?" Moulana replied, "Just now. After we defeat you we will have this discussion." In a few minutes time, Moulana رحمة الله عليه defeated him and said, "Now we are going to have another discussion on Islam. Any person wishing to make an objection may forward them and we will answer them all. Thus, Dharam began his questioning."

Dharam: How many skies are there?
Moulana: Nine

Dharam: What is beneath the ninth sky?
Moulana: The eighth sky.

Dharam: What is beneath that?
Moulana: The seventh sky.

Dharam: And what is beneath that?
Moulana: The sixth sky and beneath that is the fifth and then the fourth and then the third and then the second and then the first.

Dharam: And what is beneath that?
Moulana: The region of fire, the region of Zamhareer, the region of water, the region of wind. Thereafter comes the first earth, then the second earth, then the third.

He continued asking in this manner that, “What is under this and what is under that?” Eventually, Moulana رحمة الله عليه mentioned, “And then comes you and below you is your mother!” On hearing this, Dharam said, “I confess that you are victorious and I am a loser.”

The topic of discussion was the truth of Islam and he began asking questions about the skies, etc. It was for this reason that Hadhrat Moulana رحمة الله عليه gave such an answer. In such debates, one is compelled to furnish such answers, since academic proofs will be of no benefit.

Debate with Ram Chandar

Once, Ram Chandar was debating with Moulana As`adullah Sahib رحمة الله عليه. In the debate he mentioned, “Moulana doesn’t have any strong arguments. He only has the *josh* (vigour) of youth in him.” Spontaneously, Moulana رحمة الله عليه replied, “You seem to have experienced the *josh* (vigour) of my youth. Perhaps you have confronted it previously!”

Another incident

Kali Charan Ariya was a person well versed in Arabic. He came to Meerut and started creating a great deal of confusion and commotion. Hence, the people of Meerut requested Hadhrat Moulana Khaleel Ahmad Sahib رحمة الله عليه to send someone to silence him. Hadhrat sent

Moulana As`adullah Sahib رحمة الله عليه. At that time, Moulana's beard had not yet appeared on his face. On seeing Moulana, the people of Meerut were perturbed, that this is a youngster and Kali Charan is an old and experienced debater. Nevertheless, since Hadhrat Saharanpuri رحمة الله عليه sent him they agreed to challenge Kali Charan.

Kali Charan asked him, "What is your age? You still deserve to be kissed (i.e. you are still a baby). میں نے نیچا دکھادیا – I have defeated many like you in the past." Moulana رحمة الله عليه was sitting on a chair with a table before him. He jumped onto the table and announced, "I have to congratulate the public of Aryan. Pundit Sahib has shown thousands his posterior (the literal meaning of نیچا دکھادیا). I have also come here today to see the posterior of the pundit. Pundit jee, show us your posterior! Show us your posterior! And if you do not show us your posterior, we appeal to the public of Ariya that we want to see the posterior of the pundit." The debate stopped at this point. They could not proceed any further!

Moulana Mazhar Nanotwi رحمة الله عليه

It was the habit of Hadhrat Moulana Mazhar Nanotwi رحمة الله عليه to lick his upper lip. Once someone asked him the reason for doing so, but he did not reply. When he persisted Hadhrat رحمة الله عليه finally mentioned, "During the battle against the British in Shamli, the Muslims were attacked and some of my companions were martyred. I was also shot in the leg and I fell of my horse. In that state, I saw the *hoors* (maidens) of *Jannah* with goblets in their hands, filled with a special type of drink, which they were feeding to my companions. One of the *hoors* turned towards me and placed the goblet on my mouth when suddenly another *hoor* caught her hand and pulled it away saying, 'He is not from amongst those who have just been martyred.' At that time, a small drop of the drink fell on my upper lip, the taste of which is still present and it is for this reason that I habitually lick my upper lip."

A *karaamat* (miracle)

When Hadhrat Moulana Mazhar Nanotwi Sahib رحمة الله عليه left the battlefield, the British army pursued him. He escaped and took refuge in a barn, somewhere in the jungle. There was no water available thus putting him in great difficulty. He found a broken earthenware pot and placed it under the gutter. Immediately it began to rain and the pot was filled with clean, fresh water. The next time he needed water, he did the same thing and again it rained. This miracle occurred on a number of occasions.

Hadhrat Moulana Badr-e-`Aalam رحمة الله عليه in Darul Uloom

Moulana Badr-e-`Aalam Meeruti, Muhaajir-e-Madani رحمة الله عليه once mentioned that when he was teaching Sullam-ul-Uloom in Deoband, he would shiver whilst teaching it due to the fact that some students had memorised the commentary which is Mulla Mubeen. He then exclaimed, "Ah! How the quest for *`ilm* has deteriorated! Nowadays, leave the commentaries, students don't even know the text of the books by heart. In fact, leave memorising the text, pupils can't even read the text properly."

Hadhrat Mulla Mahmood Sahib رحمة الله عليه

Hadhrat Thanwi رحمة الله عليه mentions that after Mulla Mahmood, the first *Ustaaz* of Deoband had passed away, I saw him in a dream and I asked him, "How did it fare with you?" He replied, "I have been forgiven." I then asked him the reason for his forgiveness to which he replied, "One day when I sat down for meals, I was given some *kichri* (rice dish) to eat which had no salt in it. I never said anything or complained in any way. I quietly lowered my head and ate it practising on the *Hadeeth* where Rasulullah ﷺ prohibited us from finding fault with food. Rasulullah ﷺ himself never found fault in any food. If he liked it, he ate it and if he did not like it, he did not partake of it. Allah Ta`ala liked this action of mine and forgave me."

Subhaanallah! His forgiveness was on account of him eating the salt-less *kichri*. Don’t be surprised by this! In that realm (the hereafter), this is how it works. However, don’t think that by just eating salt-less *kichri,* you will also be forgiven. We have to first make sure that we carry out all the injunctions entrusted upon us. Eat *kichri* together with performing your *Salaah* and fasting in Ramadhaan. Perhaps your *maghfirat* (forgiveness) may then be made because you ate the *kichri* or because of your *Salaah* and *roza*.

Hadhrat Moulana Muneer Sahib رحمة الله عليه

Hadhrat Moulana Muneer Sahib رحمة الله عليه had a very informal relationship with Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه. Once he had to go to Meerut or Delhi to print the *Madrasah* report. En-route, he lost his bag which contained the *Madrasah* money. Someone then requested a *Fatwa* from Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه in this matter. Hadhrat رحمة الله عليه answered that Moulana will not be held responsible for the money, since he was not negligent in protecting the bag. The amount that was stolen was not due to negligence hence, he would not be responsible for it as he was just in charge of looking after it.

Someone then related this to Moulana Muhammad Muneer Sahib رحمة الله عليه who said, “What! Has Mia Rasheed Sahib studied all the books of *Fiqh* for my sake? Tell him to put his hand on his heart and ask himself that if he was in such a situation, what would he have done? Would he absolve himself from any responsibility for the *Madrasah* money?” Thereafter, Moulana Muneer Sahib رحمة الله عليه sold his personal property and paid the amount back to the *Madrasah*.

Hadhrat Allamah Ebrahim Sahib Balyaawi رحمة الله عليه

Hadhrat Moulana Ebrahim Balyaawi Sahib رحمة الله عليه, the head teacher of Darul Uloom Deoband once mentioned, "After the *Esha Salaah*, I used to spend some time in the company Hadhrat Shaikh-ul-Hind رحمة الله عليه and I would massage his head with oil. I never came in his presence without making *wudhu*. Coincidently, I once went there without *wudhu*. He did not allow me to massage him, but rather engaged me in some other work. After a little while, he said to me, 'Now I think you should go and make *wudhu*.' I immediately left to make wudhu.

Once I told Hadhrat Shaikh-ul-Hind رحمة الله عليه, 'Hadhrat, you have spoilt our *`aqeedah*.' When I repeated this on the second and third day, Hadhrat رحمة الله عليه asked, 'How have I spoilt your *`aqeedah*?' I replied, 'After seeing you, everybody else appears to be businessmen (and not men of *Deen*); they don't seem to have *ikhlaas*.'"

Ghair Muqallids benefit from the Hanafi books

Hadhrat Moulana Ebrahim Balyaawi رحمة الله عليه narrates, "One of my *asaatizah* was a *ghair muqallid*. He used to also write *Fataawa*. Once, when I visited him at home, I saw him studying Hidaayah and Fataawa Aalamgeeri (books of Hanafi *fiqh*). Thus, I mentioned to him, 'Hadhrat, you are from the *Ahl-e-Hadeeth*. Why are you then studying the books of the *Ahnaaf*?' He replied, 'Where will we find the *juz'iyyaat* (detailed laws)? We have to source them from these books. When giving the reference for the *Ahaadeeth* in Hidaayah, I give the references from Zaila`ee and explain that this *mas'alah* comes from this *Hadeeth*.'"

Hadhrat Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه

Once, Hadhrat Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه was summoned to court to discuss a certain matter. During the course of the proceedings, the topic of insanity came about. Moulana then

explained 57 different types of insanity together with their symptoms and their cures. He also explained which type was prevalent in which areas.

Hadhrat Moulana Mia Asghar Husain Sahib رحمة الله عليه

Once, Hadhrat Moulana Mia Asghar Husain Sahib رحمة الله عليه mentioned in the Abu Dawood Shareef lesson, "People request me to make *du`aa*. Why should I make *du`aa* for them? Did they in any way bring any comfort and relief to me that I should make *du`aa* for them. If they had done so, my heart will automatically make *du`aa* for them. Otherwise the tongue may make *du`aa*, but the heart is oblivious of the *du`aa*."

Hadhrat Moulana Abdul Ahad Sahib رحمة الله عليه

Hadhrat Moulana Abdul Ahad Sahib رحمة الله عليه was among those *asaatizah* in Darul Uloom whose (spiritual) state and condition was of a very high calibre. May Allah Ta`ala shower him with His special mercy. He recited the Qur'aan Shareef in abundance and would cry a lot whilst reading.

Hadhrat Mufti Mahmood Sahib رحمة الله عليه compiled the following poetry with regards to him:

حضرت عبد الاحد سنت شعار

واقف اسرار مسلم در تلاوت اشکبار

Hadhrat Moulana Abdul Ahad Sahib is an expert of the Sunnah
He is aware of the finer points of Muslim Shareef and weeps at the time of the recitation of the Qur'aan

Hadhrat Moulana Muhammad Yahya Sahib رحمة الله عليه

Once, a woman came to Hadhrat Moulana Muhammad Yahya Sahib رحمة الله عليه in Delhi and mentioned to him that her daughter had passed

away but she was still crying, laughing and dancing in this state (whilst she was dead). Hadhrat Moulana رحمة الله عليه went with her to her house and asked her to call all her relatives. Whilst she was away, Hadhrat Moulana رحمة الله عليه commenced performing two *rakaats* of *Salaah*. The girl who was on a bed in front of him, stood up and started singing and dancing and came in front of Moulana. Moulana gave her a hard slap causing her to fall on to the bed. In reality, it was *Shaitaan* who came into the body of the dead girl and began dancing and singing.

Hadhrat Moulana Yahya and a *majzoobah* (a woman overcome with the love of Allah Ta`ala)

There was a person by the name of Peerjee Ja`far Sahib who lived in Ambala. He once explained that there was a *majzoobah* living in Ambala who used to wear an English hat and carried a stick. She used to strike her hand on her chest and say that she has been to a certain place, done such and such a thing, and thus expressed her achievements in this manner.

Once, Peerjee Ja`far Sahib decided to go and meet Hadhrat Moulana Yahya Sahib رحمة الله عليه in Saharanpur. He thought of first meeting this *majzoobah* before departing. She asked him if he was going to Saharanpur to which he replied in the affirmative. She then requested him to convey the following poetry to Hadhrat Moulana Yahya Sahib رحمة الله عليه:

ہمیں بھی یاد رکھنا ذکر گر دربار میں آئے

If you find an opportunity, then remember me in the divine presence

Peerjee then came to Saharanpur and as he was departing, he remembered the message of the *majzoobah* which he passed on to Moulana. When Hadhrat Moulana Yahya Sahib رحمة الله عليه heard this, he turned completely pale. Peerjee could not understand why Hadhrat

Moulana Yahya Sahib رحمة الله عليه had turned so pale. Nevertheless, he continued on his journey. Before he could even reach Ambala, he met someone who informed him of the demise of Hadhrat Moulana Yahya Sahib رحمة الله عليه. This made him contemplate over the poetry and the opening stanza of the poem came to his mind.

عدم کو جانے والو مجلس جاناں میں جب پہنچو

ہمیں بھی یاد رکھنا ذکر گر دربار میں آئے

O the one who is proceeding towards the life of eternity into the presence of the beloved

If you find an opportunity, then remember me in the divine presence

Then only did he realise that she had passed on the message of death to him.

Hadhrat Moulana Yahya Sahib رحمة الله عليه and Moulana Ishaaq Nihtauri رحمة الله عليه

At the time Hadhrat Moulana Yahya Sahib رحمة الله عليه was residing in Gangoh, Moulana Ishaaq Nihtauri رحمة الله عليه was also living there. Hence, Moulana Yahya Sahib requested Moulana Ishaaq Sahib رحمة الله عليه to teach him a *kitaab* on Arabic *adab* (literature); perhaps it was 'Sab`ah Mu`allaqah'. Moulana Ishaaq Sahib رحمة الله عليه acceded to his request and began teaching him. During the lessons, they would at times discuss and debate certain aspects. Moulana Ishaaq Sahib رحمة الله عليه would cite Arabic poetry as a proof to his claim and Hadhrat Moulana Yahya Sahib رحمة الله عليه would do the same. One day, the discussion ensued for a long time without reaching any finality until the time for the lesson was over. Late at night, Moulana Ishaaq Sahib came to Hadhrat Moulana Yahya Sahib's room and said to him, "Your opinion was correct but in the future, I will not teach you anymore."

We will discuss it in your lesson

Whilst Moulana Yadullah Sahib resided in Kandhla, Moulana Yahya Sahib رحمة الله عليه studied the book 'Hamdullah' under him within a period of eighteen days, and in lieu of this, he studied Arabic *adab* under Moulana Yahya Sahib رحمة الله عليه. At times, a lengthy discussion would ensue during the lessons of 'Hamdullah'; Moulana Yadullah would explain the meaning of some aspect whilst Moulana Yahya Sahib رحمة الله عليه would explain it in a different manner. Moulana Yahya Sahib would then say, "My explanation is correct, but we will not discuss it now, rather we will discuss it during your lessons so that my lessons are not affected in any way."

I do not want to teach anything extra

Once, Moulana Yahya Sahib رحمة الله عليه encouraged the son of a *julaaha* (cotton weaver – considered to be of a low caste) to study *kitaabs* to which he accepted. His father then complained, "My son used to earn two or three rupees and now that has also stopped. Of what benefit is this knowledge going to be to us?" Moulana Yahya Sahib رحمة الله عليه replied, "I do not want to teach him too many things. I only wish to teach him to this extent that he will be able to read out the letters to Hadhrat Moulana Gangohi رحمة الله عليه in my absence." The youngster's father accepted Moulana's explanation.

Someone then asked Hadhrat Mufti Sahib رحمة الله عليه, "What happened to that youngster?" Hadhrat رحمة الله عليه replied, "I do not know. I only wanted to show you the manner in which Moulana Yahya Sahib رحمة الله عليه answered this youngster's father. It is quite clear that the letters of Hadhrat Moulana Gangohi رحمة الله عليه were replete with *Fataawa* and difficult questions. How many intricate questions regarding *tasawwuf* etc. must have been been forwarded to him. It could not have been easy to answer these questions. If he told the boy's father that it would take so many years to complete his studies, he would have definitely not allowed him to study but using this type of

encouragement, the father was prepared to send his child to study *Deen*."

Moulana Yahya Sahib رحمة الله عليه in Thanabhawan

Hadhrat Moulana Thanwi رحمة الله عليه was very particular and meticulous in all his work, whereas Moulana Yahya Sahib رحمة الله عليه was the total opposite. He would go twice a month to Thanabhawan and borrow Hadhrat Thanwi's رحمة الله عليه *kitaabs* and engage himself in studying them. However, he never returned any of Hadhrat's *kitaabs* to him. Instead, he would leave them at some place or the other, without ever informing Hadhrat رحمة الله عليه where he had left them. He would then argue that there were no thieves in Thanabhawan and that Hadhrat Thanwi would easily find them. Hadhrat Moulana Thanwi رحمة الله عليه narrates, "Sometimes he would leave it on a shelf, sometimes we would find the *kitaab* kept on the *mimbar* in the *Musjid*. The books however, never went missing."

Qari Muhammad Tayyib Sahib رحمة الله عليه

When the savings of Hadhrat Moulana Qari Tayyib Sahib رحمة الله عليه, the principal of Darul Uloom Deoband, reached twelve *aanas*, he made an intention of performing *Hajj*. He mentioned this to his father who remarked, "How will you be able to perform *Hajj* with so little money? This amount is only sufficient to take you from Deoband to Delhi." However, he was determined to perform *Hajj* and eventually performed his *Hajj* during that very year.

A letter to Hadhrat Qari Tayyib Sahib رحمة الله عليه from Hadhrat Shaikh رحمة الله عليه

Once, Hadhrat Shaikh رحمة الله عليه wrote to Hadhrat Qari Tayyib Sahib رحمة الله عليه saying, "My heart desires that all the *Asaatizah* in Darul Uloom should be simple like Mufti Azeezur Rahman Sahib رحمة الله عليه of

Deoband and like Moulana Inaayat Ilaahi Sahib رحمة الله عليه of Saharanpur."

Hadhrat Qari Sahib رحمة الله عليه replied, "Sometimes there is a need for the *Asaatizah* to be sharp and smart. Hence, it is necessary to also have some very sharp and perceptive people among the *Asaatizah*."

Qari Sahib's reply

A *bid`ati* once said to Hadhrat Qari Sahib رحمة الله عليه, "You people have made an ignorant person (Paalan Haqqaani) into an *Aalim*. He has gone around the world delivering lectures and has created a great *fitnah*." Hadhrat Qari Sahib رحمة الله عليه replied, "We have made only one *jaahil* into an *Aalim* whereas you people are all *jaahils* (ignorant). For a long time now, we have been tolerating your *jaahils* (ignoramuses); so why can't you tolerate our one *jaahil*?"

The answer that Hadhrat Qari Sahib رحمة الله عليه gave was argumentative and dialectic. It was in accordance to his position of being a principal that he said, "We are making *Aalims* of *jaahils*."

Moulana Taahir Marhoom رحمة الله عليه

Moulana Shamsuddeen Sahib, a *majzoob*, once went to the home of Moulana Taahir Sahib and asked for a glass of water to drink. Moulana Taahir's wife sent the water with her young son and requested Moulana Shamsuddeen to make *du`aa* for him. Moulana replied, "Yes, yes, his voice will spread everywhere." Consequently, that child became a *Qari* and used to recite the Qur'aan on Radio Pakistan and thus his voice was heard by everyone.

Hadhrat Moulana Maajid Ali Sahib رحمة الله عليه

Whenever any student reached the final year of their studies by Moulana Maajid Ali رحمة الله عليه, he would send them to Saharanpur to

study Abu Dawood Shareef by Hadhrat Moulana Saharanpuri رحمة الله عليه and to Deoband to study Tirmizi Shareef by Hadhrat Shaikh-ul-Hind رحمة الله عليه. He used to say, "Bukhaari Shareef will be my responsibility. Nobody else has the right of teaching it." This was his sentiment because he had in his possession the *Hadeeth* notes of Hadhrat Moulana Gangohi رحمة الله عليه.

Hadhrat Moulana Wasiyyullah رحمة الله عليه

Hadhrat Moulana Wasiyyullah Sahib رحمة الله عليه used to say, "I never regarded myself to be poor. My connection is with Allah Ta`ala and the treasure of everything is by Him. He is the sole owner of everything. When we are connected to Him, why should we then regard ourselves to be poor?"

Hadhrat Nanotwi رحمة الله عليه also mentioned, "I find it extremely embarrassing to accept a gift from that person who gives it to me thinking that I am needy." Nowadays, people say it ten times over that they are in need and they openly request others to bestow them with a gift!

Hadhrat Moulana Abdul Haq Sahib رحمة الله عليه

There was an *Aalim* by the name of Moulana Abdul Haq Sahib رحمة الله عليه who was *bay`at* to Hadhrat Moulana Gangohi رحمة الله عليه. He lived in Hyderabad. One day he went for a stroll and reached the banks of the river where he saw a *majzoobah* sitting. She mentioned to him that his *Shaikh* has passed away. When he asked her the details of it and how she learnt of it, she replied, "A few of us had gone for the *janaazah* and there were many people present there."

Hadhrat Moulana Zubair-ul-Hasan دامت بركاته

Hadhrat Moulana In`aam-ul-Hasan Sahib's رحمة الله عليه son, Moulana Zubair-ul-Hasan دامت بركاته performed the *Taraaweeh Salaah* in Saharanpur and completed the Qur'aan on the 29th night. Thereafter, he returned to Delhi and reached Nizaamuddeen at the time of Esha Salaah.

Hadhrat Moulana In`aam-ul-Hasan Sahib رحمة الله عليه asked him, "What's your intention for tonight?" He replied, "Whatever you say, Abba." "Okay then, go onto the *musalla*," replied Hadhrat رحمة الله عليه. Moulana Zubair Sahib دامت بركاته went onto the *musalla* and completed the entire Qur'aan just before *sehri*. Thus, he completed the entire Qur'aan in just one night.

Hadhrat Moulana Rasul Khan Sahib رحمة الله عليه

Hadhrat Moulana Rasul Khan Sahib رحمة الله عليه was my *Ustaaz*. I studied Muslim Shareef by him. He used to sit cross-legged and teach. In the first lesson he would say, "A *kitaab* consists of جنس – *jins* (species), نوع– *nou`* (nature), and a صنف – *sinf* (category). With regards to *jins*, it is a book of *Hadeeth*, with regards to *nou`*, it is *Saheeh* and with regards to *sinf*, it is... (he would pause for a while and then say) *Jaami`*." This was the method of his teaching.

He once prepared an examination paper and the students were all talking to one another whilst the exams were on. Hadhrat Moulana Madani رحمة الله عليه walked by and saw this scene. He asked Moulana Rasul Khan Sahib رحمة الله عليه, "Why are the students talking to one another? Are you not checking over them?" Moulana Rasul Khan Sahib رحمة الله عليه replied, "The paper is checking over them." The paper was extremely difficult. It was the Tahaawi Shareef exam. One of the questions asked was regarding *Iktinaaf-e-Maahiyyaat*.

Shaikh-ul-Adab, Moulana I`zaaz Ali Sahib رحمة الله عليه used to teach Baydhaawi Shareef. He once prepared a script for the exams. Moulana Rasul Khan Sahib رحمة الله عليه prepared another script and gave it to him for printing as he was in charge of the exams. When Shaikh-ul-Adab رحمة الله عليه saw the paper, he commented, "This paper contains only *mantiq* (logic) which I cannot understand. The students will have to write according to their own understanding." Moulana Rasul Khan Sahib رحمة الله عليه replied, "Baydhaawi Shareef is abounding with *mantiq*. What have these *Buz-e-Akhfash* studied? If they haven't studied *mantiq* then what have they studied because Baydhaawi Shareef is replete with *mantiq*."

Moulana Gul Muhammad's beard رحمة الله عليه

Moulana Gul Muhammad Sahib رحمة الله عليه was an *Ustaaz* of Darul Uloom Deoband. His beard was very thick. Once, a scorpion got into his beard, but did not manage to reach his skin due to the thickness of the beard. When he was combing his beard, he found it dead inside his beard.

Some glimpses from the life of Moulana Gul Muhammad

Once, whilst sleeping on the roof of his house, a snake coiled around Moulana Gul Muhammad Sahib رحمة الله عليه. Upon awakening, he saw the snake and immediately jumped to the ground taking the snake by surprise. Thus, it released him and began to flee. He then got hold of it and killed it.

Once he was going on a journey when some thieves caught hold of him and hit him.

On another occasion, his glands became inflamed because of a plague. However, he moved around from place to place without

experiencing any ill effects. This was the effect of his continuous recitation of 'Yaa Hafeezu'.

During the examinations, if any student asked for medication to be brought to him from his room, Moulana رحمة الله عليه would place his finger in the bottle to check if there was any paper hidden inside with the answers written on it.

Hadhrat Mufti Sahib's رحمة الله عليه relationship with Hadhrat Moulana Maseehullah Sahib رحمة الله عليه

Hadhrat Moulana Maseehullah Sahib رحمة الله عليه is the *Khaleefah* of Hadhrat Moulana Thanwi رحمة الله عليه. My relationship with him commenced from our student days. He is a few years younger than me, but with respect to *`Ilm* and *`amal*, he is far superior than me. In those days, we used to frequently joke with one another. However, when I found out that he received *khilaafat* from Hadhrat Thanwi رحمة الله عليه, I stopped joking with him.

I also mentioned to him, "From now on, I will not joke anymore with you. Rather I will come to you like how a servant comes to his *Shaikh*. I will come respectfully to you." Hadhratjee رحمة الله عليه was not happy with this and said, "No, you must not change your conduct with me. Remain as you were." I replied, "Those days are now gone."

Therefore, whenever I visited him, I approached him with great respect and honour. He also displayed great affection towards me. He always seated me next to him, but I would tell him, "It doesn't matter where you place this heap of sand."

The excellent demise of Hadhratjee Moulana In`aam-ul-Hasan's رحمة الله عليه father

The father of Hadhrat Moulana In`aam-ul-Hasan Sahib رحمة الله عليه also lived in Delhi. His name was Moulana Ikraam-ul-Hasan. One day he felt ill and wished to go home to meet his folks. Thus, he went away to Kandhla. After eating an early lunch, he rested a while and then went to the *Musjid* to perform *Salaah*. Thereafter, he commenced with the *Sunnahs* of *Zuhr*. After completing the first *rakaat*, he made the first *Sajdah* and sat up. As he was about to make the second *Sajdah* he fell into *Sajdah* involuntarily. His head fell onto the ground and he passed away in the very condition of *Sajdah*. It appears that death comes so easily to some people. However, this is only the apparent condition. Only Allah Ta`ala knows what they must be experiencing.

Wakeel Moulana Abdullah Jaan

Moulana Abdullah Jaan was a lawyer in Saharanpur. His beard extended until his thighs, for which he kept a packet with him and would place his beard in it at night before sleeping. He was *bay`at* to Hadhrat Moulana Saharanpuri رحمة الله عليه. He used to read his *Jumu`ah* in Mazaahir-ul-Uloom. Hadhrat Saharanpuri رحمة الله عليه would place a big pillow behind him and he used to rest on Hadhrat's pillow. When he went for *Hajj*, the government apprehended him and began interrogating him asking him if he was a Jew because of his extra long beard. He explained to them that he was a Muslim and not a Jew. They then asked him to recite the *Kalimah* to which he replied, "Why are you asking me to read the *Kalimah* when this is known even to the *kuffaar*? Rather let us engage in some intricate *masaa'il* such as *Qiraat khalf-al-imaam, Aameen bil-Jahr* and I will explain them to you referencing the *Ahaadeeth* along with the *Sanad* of each *Hadeeth*."

In this manner, he managed to extricate himself; otherwise, he would have definitely been arrested.

Doctor Iqbal Marhoom

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه had once mentioned that Dr Iqbal Marhoom (the famous poet) had benefited tremendously from the *rooh* of Moulana Room رحمة الله عليه. Once, someone rejected the belief of *wahi* descending upon Rasulullah ﷺ. Dr Iqbal who was sitting in the next room, overheard this statement and immediately came out and said, "Most definitely *wahi* (revelation) had come to Rasulullah ﷺ, for if my condition is such that I am inspired with poetry then more the reason why Rasulullah ﷺ would have been inspired with *wahi* (divine inspiration) since the position of Nabi ﷺ is extremely great."

At the time of the division of India, there was a lengthy correspondence between Hadhrat Moulana Madani رحمة الله عليه and Dr Iqbal. Eventually, Dr Sahib retracted his opinion and asked for his forgiveness. The issue revolved around working towards national unity.

The profound memory of Hadhrat Shaikh-ul-Hind رحمة الله عليه, Hadhrat Moulana Yahya Sahib رحمة الله عليه and Allamah Anwar Kashmiri رحمة الله عليه

Q: Is it true that Allamah Anwar Shah Kashmiri رحمة الله عليه read through Tahtaawi once in Egypt, came back to India and rewrote the entire book from memory.
A: I have heard this incident regarding Noor-ul-Iedaah, not regarding Tahtaawi.
I once heard Hadhrat Moulana Madani رحمة الله عليه mentioning in the lesson, that Shah Sahib رحمة الله عليه had said that if he looked through any book which appealed to him, with concentration, he would remember it for 20-25 years.

During Shah Sahib's رحمة الله عليه time, there were many people who had profound memories. Once, Hadhrat Shaikh-ul-Hind رحمة الله عليه took out some of his books to keep in the sun when mistakenly some pages from the book, Mebzi, were torn. He asked a student to rewrite those pages that were torn out. The student was quite surprised and asked Hadhrat how was he going to rewrite those pages when he did not have a copy of the *kitaab*. Shaikh-ul-Hind رحمة الله عليه replied in surprise, "Did you not study this *kitaab* last year? Have you already forgotten it? He then began to dictate the missing text of the *kitaab* and made the student note it down.

Hadhrat Moulana Yahya Sahib رحمة الله عليه, the father of Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه had such a profound memory that he would write down books like Humaasa, Nafhat-ul-Yaman, etc. from memory and give it to the students on request. At times, a student would come to him whilst he was busy tying up parcels of *kitaabs* and say that he does not have a *kitaab*, like Qasidah Burdah. Hadhrat Moulana Yahya Sahib رحمة الله عليه would tell him to wait a while. After tying his *kitaabs* he would then quickly write out the entire *kitaab* for him. He once read the whole book, Sullam, 200 times from memory. He took a *tasbeeh* in his hand and sat down counting the number of times he read the book on the *tasbeeh*.

The beards of our *Akaabir* of recent times

Moulana Ahmad Ali Lahori رحمة الله عليه had an enormous beard. Once Hadhrat Qari Tayyib Sahib رحمة الله عليه commented that he has lengthened his beard to such an extent, that he does not know where it has reached.

Q: What was the condition of the beards of Hadhrat Thanwi رحمة الله عليه, Hadhrat Saharanpuri رحمة الله عليه and Hadhrat Gangohi رحمة الله عليه?

A: Hadhrat Saharanpuri رحمة الله عليه had a very sparse beard whilst Hadhrat Thanwi رحمة الله عليه had a very dense beard. Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه had a very beautiful beard. I have not seen Hadhrat Gangohi رحمة الله عليه. I was born two years after he passed away.

Q: How was the beard of Hadhrat Allamah Anwar Shah Sahib رحمة الله عليه?

A: It was also very beautiful. Hadhrat Shaikh-ul-Hind رحمة الله عليه and Hadhrat Moulana Ilyaas Sahib رحمة الله عليه also had very beautiful beards.

The coincidence in the dates of the demise of some of our *Akaabir*

A strange coincidence exists in the dates of the demise of Shah Abdul Azeez رحمة الله عليه, Shaikh-ul-Hind رحمة الله عليه, Shah Isma`eel Shaheed رحمة الله عليه, Hadhrat Saharanpuri رحمة الله عليه, Allamah Shaami رحمة الله عليه and Allamah Kashmiri رحمة الله عليه.

Shah Abdul Azeez Sahib رحمة الله عليه who was very enthusiastic about *jihaad* passed away in 1239 A.H. He had dispatched Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه and Moulana Isma`eel Shaheed رحمة الله عليه for *jihaad*. After exactly one century, in the year 1339 A.H., Hadhrat Shaikh-ul-Hind رحمة الله عليه passed away. He was also very enthusiastic for *jihaad* in the path of Allah. He had sent Hadhrat Moulana Madani رحمة الله عليه and others as well for *jihaad*.

Moulana Isma`eel Shaheed Sahib رحمة الله عليه passed away in the year 1246 A.H. He worked tirelessly against the Shias and the Bid`atis. They were very scared of him. Exactly one hundred years later, Hadhrat Moulana Saharanpuri رحمة الله عليه had passed away. He had also

worked against the Bid`atis and uprooted them. He has written the book Baraaheen-e-Qaati`ah which has been widely accepted.

Allamah Shaami رحمة الله عليه, the great scholar and researcher passed away in the year 1252 A.H. He was profound in his knowledge. Exactly one hundred years later, Allamah Anwar Shah Kashmiri رحمة الله عليه passed away who also had the highest position in *`ilm* amongst the *Ulama*.

Moulana Shah Ataa'ullah Bukhaari Sahib رحمة الله عليه

When the British captured Shah Ataa'ullah Bukhaari رحمة الله عليه, they wanted to take his statement. In one poem, he encapsulated the entire statement.

مجھ سے لا حاصل ہے میری حسرتوں کا پوچھنا
تم تو آخر وہ کروگے جو تمہارے دل میں ہے

Questioning me about my grievances will be of no avail,
Since you will eventually do that which is in your hearts

Mukhlis and Mutawakkil (Moulana Gangohi رحمة الله عليه and Moulana Nanotwi رحمة الله عليه)

A friend of mine in Kanpur mentioned to me that there were two brothers, one was *mukhlis* (extremely sincere) whilst the other was *mutawakkil* (possessed a high level of reliance on Allah Ta`ala). Both of them passed away, but no one knew the whereabouts of their graves. I told him, "I will inform you the whereabouts of their graves. The grave of *mukhlis* is in Gangoh and the grave of *mutawakkil* is in Deoband. It seems that both brothers were of the Deobandi school of thought. Had they not been from the Deobandi school of thought, we would have definitely known where their graves were. People would have been placing sheets and flowers over their graves and taking vows and promises at their graves."

Dena, the *majzoob* of Gangoh

There was a *majzoob* in Gangoh who was called "*Dena Dena*". He seemed to be mentally challenged. One day, he came into the consulting room of the *hakeem* and said to him, "Hakeemjee, must I recite the Qur'aan for you?" The *hakeem* permitted him to do so. He took out the medical books of the *hakeem* and started reading from there. Then he asked the *hakeem*, "Must I perform *Salaah*?" The *hakeem* again permitted him. He sat at that very same spot and started performing *Salaah*. He then asked the *hakeem*, "Should I make *du`aa*?" The *hakeem* allowed him to continue. He picked up his hands and began making *du`aa*. He then told the *hakeem*, "Are you going to eat fish and *roti*, and feed *daal* and bread to Dena? On hearing this, the Hakeem Sahib laughed and went home. He asked his wife, "Do you have any fish kept aside?" She replied, "Yes there is a piece kept for Dena." "For Dena's sake, quickly give it to me," said the Hakeem Sahib. "This man has really embarrassed me today."

One day, I had to go to the Hakeem Sahib and I saw Dena sitting by him. He presented the hookah to me. I told him that I did not smoke hookah. He again insisted that I must take the hookah. Sternly I told him, "I do not smoke hookah." He began screaming at the top of his voice and ran away from there as though his body had caught on fire.

Hadhrat Moulana Abraar-ul-Haq Sahib رحمة الله عليه

Q: Which *kitaabs* did Hadhrat Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) study under you?

A: Al-Fouz-ul-Kabeer. At that time, it was not yet published in a book form. It was written as the footnotes of Minhaaj-ul-`Aabideen and it was not translated into Urdu. There was only one copy available in the library of Mazaahir-ul-Uloom. He studied Lam`aat, Sat`aat, Hawaani`, Shams-e-Baazighah, Qadhi Mubaarak and other books in his free time by me. He also studied Qudoori by me in his

free time. He asked me to teach him Mukhtasar-ul-Ma`aani, but I suggested that he study this particular *kitaab* under Hadhrat Moulana Abdul Lateef Sahib رحمة الله عليه, who in turn accepted to teach him at the time of *tahajjud*. Moulana Abraar-ul-Haq Sahib mentioned to me that this was the only time that Moulana Abdul Lateef Sahib رحمة الله عليه had apportioned for him. I told him to accept it and request him to take the responsibility of also waking him up. I also told him that I would be able to teach him the third chapter of this *kitaab* as I had taught it before. There are many examples explained therein using Arabic poetry. I used to explain them by reciting Urdu and Persian poems.

(From this incident we understand the deep sincerity, thirst for knowledge and selflessness in the *Ustaaz* and the student. Unfortunately, these qualities are nonexistent nowadays).

Sitting on cushions and eating

Once, Hadhrat Shaikh رحمة الله عليه invited Hadhrat Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) for meals in Madinah Munawwarah. I, (Hadhrat Mufti Sahib رحمة الله عليه) mentioned to Hadhrat Shaikh رحمة الله عليه that Hadhrat Moulana Abraar-ul-Haq Sahib رحمة الله عليه does not like sitting on cushions and eating. Hadhrat Shaikh رحمة الله عليه instructed that the cushions be removed. Thus, they removed the cushions and Moulana Abraar-ul-Haq Sahib رحمة الله عليه ate with Hadhrat Shaikh رحمة الله عليه.

The next day when Moulana (رحمة الله عليه) was not there, Hadhrat Shaikh رحمة الله عليه instructed them to return the cushions. Someone asked Hadhrat Shaikh رحمة الله عليه, “Hadhrat, is it really against the *Sunnah* to sit on these cushions and eat?” Hadhrat Shaikh رحمة الله عليه replied, “These things are based on *`urf* (local custom). This is not regarded as contrary to *adab* (etiquette) over here.”

Shaikh-ul-Hadeeth, Hadhrat Moulana Shaikh Yunus Sahib دامت برکاته

Shaikh-ul-Hadeeth, Hadhrat Moulana Shaikh Yunus Sahib (دامت برکاته) had once written to me saying, “It seems that I have been affected with *sihr* (black magic). Please prescribe something for me so that I can be relieved of its effects. However, I will not wear a *ta`weez* as this has not been not established from any *Saheeh Hadeeth*. There is only one *Hadeeth* that establishes this practice and that too, it is a *maqtoo` Hadeeth*.”

Incidents from the life of Hadhrat Mufti Mahmood Sahib رحمة الله عليه

Hadhrat's رحمة الله عليه respected father's account was clear with the *Madrasah* at the time of his demise

Upon the instruction of Hadhrat Shaikh-ul-Hind رحمة الله عليه, my respected father taught in Nehtaur, a district of Bijnor, for approximately 50 years. He remained teaching there until his demise, and his salary at the time of his demise was 42 rupees. Whenever he was unwell my mother would ask him, "Should I inform Mahmood?" He would reply, "Do not inform him for it will disrupt his studies."

He lived a very simple life. His breakfast consisted of pieces of the previous night's bread soaked in water. He never accepted anyone's invitation, but if someone invited him to a *nikaah*, he would accept it. If the laws of *Shari`ah* were adhered to, in the *nikaah* ceremony, he would perform the *nikaah* himself and immediately return without partaking of meals. However, if the laws of *Shari`ah* were being desecrated, he would rectify the mistakes, and if his advice was not accepted, he would return without performing the *nikaah*.

Sometimes, Hadhrat Moulana Sayyid Husain Ahmad Madani رحمة الله عليه would visit the principal and stay at his home. My respected father would also present himself to meet him and they would engage in discussions until the latter part of the night. When the time of meals arrived, he would respectfully get up and depart. The principal would complain to Hadhrat Madani رحمة الله عليه saying, "Hadhrat, look! He does not eat at my house. Are my earnings *haraam*? This land belongs to me; the ox is my property as well and I personally plough the field. Why does he not eat at my house?"

My respected father would reply, “My home is in this area and my family is present as well. Hadhrat Madani رحمة الله عليه is a guest; hence, he should partake of the meals. I however, am not in need.” Listening to their conversation, Hadhrat Madani رحمة الله عليه would smile but would not say anything.

When he took seriously ill prior, to his demise, my respected mother again asked him, “Should I inform Mahmood?” “Very well, inform him,” was his reply. Upon my arrival, I asked him if he had any debts to settle to which he replied in the negative. After investigating, it became evident that he had a debt of 12 *aanas* due to a shopkeeper. He paid it on the very day he received his salary. I also queried if the account with the *Madrasah* was recorded. He stated that the complete account was recorded to the last cent.

I then asked him if I should hand over the *Madrasah’s* registered account to the principal. He insisted that I should first thoroughly check the account before handing it in. I then asked him if he had any of the *Madrasah kitaabs* in his possession. He replied in the affirmative. The next day he asked me if I had checked the account. I replied, “No, I will look at it later.” He told me, “Will you look at it on the Day of *Qiyaamah*?”

When he passed away, an acquaintance had offered to pay the *kafan* expenses from his side. I respectfully declined the offer and purchased the cloth myself. After the burial, I asked him, “How long do you know my respected father?” He replied, “A very long time. I often invited him for meals but he never accepted my invitations. It is for this reason that I desired to pay the *kafan* expenses from my side.” “Tell me,” I asked, “In his lifetime he never accepted your invitation, then will he be pleased if you paid for his *kafan* expenses after his demise?”

I did not cry during the burial of my respected father, but when I returned, after the burial, I felt as though every part of my body was breaking into pieces.

She perceived by her sense of smell that this was the wealth of students

My respected father رحمة الله عليه used to teach in Nehtaur, a district of Bijnor. There lived in the area a woman who was either a *majzoobah* (one absorbed in divine love) or a *majnoonah* (insane). During the day, she remained in the *bazaar* and whenever my respected father passed by, she would ask him for some money. He never kept money in his pocket but rather he kept it tied in a handkerchief. Upon receiving the money, she would hurriedly go to the shop and buy Multaani sand and eat it. This was her nourishment.

On one occasion, when she asked for some money, my respected father did not have any on him. He did however have some *Madrasah* funds; hence, he gave her some from there. She placed it in her hand and very carefully inspected it by turning it over and also smelt it. She then returned it and said, "Give me another one." Hence, my respected father gave her another one. She inspected that as well and smelt it as well. She forcefully returned it saying, "Give me your money. You have given me the students' money." I don't know how she perceived this merely through smelling it!

A pious person

My respected father never allowed anyone to massage his feet. If anyone began pressing his feet, he would immediately stop him. Once in my student days he visited us here (in Deoband). One of my colleagues came and started pressing his feet, but he did not object. Later on, he explained, "I thought to myself that this is a pious person; wherever his hand touches, Allah Ta`ala will save those places from the fire of *Jahannum* through his *barakah*."

Barakah (blessings) in a meagre salary

There is *barakah* in earning a small salary. When I was residing in Kanpur, my monthly salary was only 70 rupees. I would firstly send 60 rupees back home and thereafter arranged to have one meal prepared daily for me, which was eaten during the course of the day and not in one sitting. Thereafter, I spent some of it on refreshments for the numerous guests that visited me. Usually some amount remained from this as well and I used it for necessities such as clothing, shoes etc. If there was any surplus remaining thereafter, I would purchase a *kitaab* with it. If after purchasing a *kitaab*, I still had some money remaining, I saved it with the intention of performing *Hajj*. In this manner, I managed to perform *Hajj* twice.

What *Mantiqi* (logic) words can we now use!

(Hadhrat Mufti Sahib رحمة الله عليه had been unwell for a long period.) One day, Hadhrat Moulana Iftikhaar-ul-Hasan Sahib Kandhelwi دامت بركاته paid him a visit and said, “The news that reached us was that Hadhrat’s condition is so critical that he is not allowed to meet or speak to anyone. However, you look quite well.” Hadhrat replied, “This was the case for some time. However, it was a *qadhiyyah ittifaaqiyyah* (circumstantial ruling); whereas you have understood it to be *daa’imah* (perpetual ruling).”

Someone then remarked, “Hadhrat! These are *mantiqi* words.” Hadhrat responded, “What *mantiqi* words can we utter. People no longer understand *mantiq* (philosophy).”

Short beard

There was a person in South Africa who used to ask many *masaa’il* in the *majlis*. One day he said, “Mufti Sahib, this friend of mine is objecting to the state of my beard and it is beginning to annoy me. At least it is a beard even though it is small. Please make him understand.”

Coincidently, in the same *majlis*, mention was made of one million four hundred thousand rupees. I then asked him,
Mufti Sahib: Will a person be wealthy if he owns one million four hundred thousand rupees?
Questioner: Yes, he is wealthy.

Mufti Sahib: If a person owns fourteen thousand?
Questioner: He is also somewhat wealthy.

Mufti Sahib: What if he owns one thousand four hundred or only fourteen rupees?
Questioner: He cannot be called a wealthy person.

Mufti Sahib: But why not? Why won't you call him a wealthy person? Is one thousand four hundred or fourteen rupees not a source of wealth? Your *topee* is beautiful. Tell me, if only a small portion of it gets burnt, will you throw it away? If so, why? Is it still not a *topee*? If a portion of your shiny *sherwaani* gets burnt, will you wear it? After all, it is still a *sherwaani*!
Questioner: Enough, *Baba*. I have understood perfectly. How many more examples are you going to give to make me understand?

I studied *Faarsi* (Persian) till the year I studied Jalaalain

I studied *faarsi* until the year I studied Jalaalain. Hence, I learnt Ahklaaq-e-Jalaali in the same year as Jalaalain Shareef. Its original name is Lawaami-ul-Ishraaq. Hadhrat Moulana Abdul Majeed رحمة الله عليه was asked to teach Mathnawi Shareef. However, he declined saying, "It is not within my capability. This is a big *kitaab*." Consequently, I studied Akhlaaq-e-Jalaali under him.

Someone in the *majlis* asked, "Did you then study Mathnawi Shareef?" Hadhrat replied, "I didn't formally study it, but I did teach it in Kanpur with Bukhaari Shareef. I had also taught Hamd-e-Baari

with Bukhaari Shareef as well. The reason for this was that I felt (which was also approved by the trustees) that the students of every class should be familiar with every *ustaaz* and thus get the opportunity of deriving benefit from each one of them."

Giving the wife a house as *mahr*

I gave my respected wife the house as *mahr* and told her, "I do not have the ability of going to court to register the house on your name. If you wish to do so then ask someone to undertake this task for you. Yes, if you ask me to write it down on paper then I am prepared to do so. As for the house, then you are the owner of it. Every month I will come for a day or two. If you permit, I will stay in the house otherwise, I will not."

Is it more virtuous to perform *Witr Salaah* alone in the Haram Shareef or to read in *Jamaat* out of the Haram?

I once spent Ramadhaan in Makkah Mukarramah with Hadhrat Shaikh رحمة الله عليه. We performed *Taraaweeh* in the *Haram Shareef* with *jamaat* behind the *Imaam*. (*Taraaweeh* is performed in the same way according to all the *A'immah*.) However, we performed the *Witr Salaah* with our own *jamaat* in the *Haram Shareef* because *Witr Salaah* is performed with two *salaams in the Haram*, whereas we perform it with one *salaam*. After a few days, we were barred from reading *Witr Salaah* with our separate *jamaat* in the *Haram Shareef*.

Hence, Hadhrat Shaikh رحمة الله عليه would leave the *Haram* after performing *Taraaweeh Salaah* and perform his *Witr* with *jamaat* at his residence. On the other hand, I would perform *Witr* alone in the *Haram Shareef* individually.

One day, Hadhrat Shaikh رحمة الله عليه asked Moulana Yusuf Binnori رحمة الله عليه in my presence, "Do you prefer performing *Witr* alone in the *Haram Shareef* or reading it out of the *Haram* with *jamaat*?"

He replied, "Performing with *jamaat* is more desirable although it is out of the *Haram*." Hadhrat Shaikh رحمة الله عليه then said, "Amongst us are such people who prefer reading the *Witr* alone in the *Haram*."

However, I still continued performing *Witr* individually in the *Haram* because the virtue of the *Haram Shareef* is very great.[11] Moulana Muhammad Yusuf Binnori رحمة الله عليه mentioned that *Witr* is performed with *jamaat* only in Ramadhaan and not out of Ramadhaan. Hence, performing *Witr* with *jamaat* is more virtuous even though it may be outside the precincts of the *Haram*.

It seems that the turmoil in Mazaahir-ul-Uloom was due to my evil

In the *Shura* meeting of Madrasah Mazaahir-ul-Uloom Saharanpur (which was convened in the beginning of 1405 A.H.), I had stated that the turmoil which erupted in the *Madrasah* was a consequence of my evil actions. Therefore, it was appropriate that I distanced myself from the *Madrasah*.[12]

On hearing this, Moulana Muhammad Hashim Sahib Bukhaari رحمة الله عليه (a teacher of Darul Uloom Deoband and the *khaleefah* of Hadhrat Shaikh رحمة الله عليه) said, "It is inappropriate for you to utter such a statement."

I replied, "You are saying that it is inappropriate for me to utter such a statement whereas I have the evidence for it."

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[11] We thus understand that it is not necessary to blindly follow the *shaikh* in every aspect.

[12] It is most probably on account of this that when the troubles had broken out in Darul Uloom Deoband, Hadhrat travelled abroad for approximately seven months. When a similar turmoil had erupted in Mazaahir-ul-Uloom, Hadhrat travelled to South Africa and returned after seven months as well.

Once, Hadhrat Abu Bakr ﷺ had despatched an army to wage a battle against the *kuffaar*. On receiving information that they remained in battle from morning till midday before becoming victorious, Hadhrat Abu Bakr ﷺ mentioned, 'It is because of my sins that there was such a delay in victory; that the army fought from morning till midday whereas *kufr* does not have the strength to confront *Imaan* for such a long period of time.'"

The awe of Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه

Q: Did you ever visit Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه?

A: Yes. Hadhrat Saharanpuri رحمة الله عليه was the *Naazim Sahib* whilst I was studying at Mazaahir-ul-Uloom. I used to be seated at the doorway of the old *madrasah*, in the shelter, and Hadhrat used to sit at the same spot occupied by the current *Naazim Sahib*. The level of Hadhrat's awe was such that I did not even have the courage to move from one place to another.

Moulana As`adullah Sahib رحمة الله عليه (who was teaching there at that time) accompanied Hadhrat Saharanpuri رحمة الله عليه whenever he had to deliver a *bayaan*. In spite of this, whenever Moulana As`adullah presented himself before Hadhrat Saharanpuri رحمة الله عليه then on account of Hadhrat's awe, Moulana As`adullah would become disorientated."[13]

[13] This is the state of the pious servants of Allah. It is on account of their adherence to the *Sunnah* that Allah Ta`ala endows them with such a type of awe. Nabi's ﷺ awe was such that it could be perceived from the distance of one month's journey. It appears in the *Hadeeth*: نصرت بالرعب مسيرة شهر

The lawyer gave another suggestion

(The *kitaab* entitled 'Seerat Umar bin Abdul Azeez رحمة الله عليه' was presented to Hadhrat Mufti Sahib رحمة الله عليه. Upon receiving it, Hadhrat remarked), "Someone gave me this *kitaab* in Pakistan, but Pakistan is such a noble land that no *kitaab* from there ever reaches me. There were many *kitaabs* that I bought or that were given to me, but none of them reached me. I even sent a few *kitaabs* via an airline employee but they too did not reach its destination. Upon investigation, I discovered that he was replaced and when I finally got to meet him, I queried about the said *kitaabs*. He replied that he had sent them to Nizaamuddeen, but he could not remember who the courier was. After making enquiries at Nizaamuddeen, we learnt that no *kitaab* had reached there at all."

Once, a friend sent a few *kitaabs* to me from Hijaaz. The government confiscated them and intended opening a case against me on the basis that I was trading in imported goods without the proper license. I responded saying, 'I am not involved in any business, neither in the country nor outside of its borders. The truth of the matter is that a friend sent me a few religious books as a gift. If the law can accommodate it, then please hand them over to me. Otherwise, please have them returned to the original owner.' The *kitaabs* were duly handed over to me.

The lawyer, advising me in this matter, had given me some other suggestion. I told him, 'Brother, I am not accepting your suggestion.'"

Completing the Qur'aan in three and a half hours

Hadhrat asked a student, "How long does it take you to recite one *para*?" He replied, "Twenty-five minutes."

Hadhrat then said, "In that case, you must be reciting the Qur'aan extremely slowly in a *qiraat* style. My *Ustaaz* Hafiz Kareem Bakhsh Sahib رحمة الله عليه would complete the entire Qur'aan Shareef in three and

a half hours. Apart from being very thin, he was also short in stature, as well as blind. It would be an exaggeration if I said that he was a quarter seer (unit of measurement approximately equal to 0.9 kg) of bones. Actually, it will be more than that."

Qayyim-e-waqt

Q: Someone saw in his dream that Hadhrat was conferred with the title of *'Qayyim-e-waqt'*.
A: What difference will it make even if a greater title was mentioned in a dream? Someone related his dream to Khwajah Ma`soom Muhammad Sahib رحمة الله عليه, the son of Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه, that he saw the *`Arsh*, *Kursi* and various other prominent entities in his dream. In reply, Hadhrat Khwajah Sahib رحمة الله عليه stated that the actual thing is that which is acquired in a state of wakefulness. If a crown is placed on a person's head in a dream, he will not become a king!

Q: What is *'Qayyim-e-waqt'*? Is the word *Qayyim* found in any *kitaab*?
A: It is stated in Moulana Gangohi's رحمة الله عليه correspondence, "This servant is not acquainted with the terminology of the *Sufiyaa*."
It appears in the *kitaabs* of Suyooti and Ibn Hajar Makki.

Q: How would the commentators have explained it?
A: Shaikh Akbar has written, "It is impermissible to study our *kitaabs* unless one is familiar with our terminologies." It becomes evident that knowledge of the terminology is necessary for one to study their *kitaabs*.

Researching the occasions of the exclamation of the *Takbeer* in a dream

On one occasion, I dreamt that I was researching the practice of proclaiming the *Takbeer*, in a loud voice and I was furnishing very

strong proofs for it. It was not that I was presenting false proofs but rather, I was furnishing the correct proofs for it.

In the battle of Badr when Abu Jahal's head was brought forth, a loud *Takbeer* was exclaimed. In *Intaakiyah*, when the fort was besieged and the enemy entrenched themselves inside; the *Takbeer* was shouted out aloud resulting in the door cracking and the fort was then conquered.
In Dar-e-Arqam, when Hadhrat Umar ﷺ accepted Islam, the *Takbeer* was also called out aloud. This *Sunnah* continued in this way until Baghdad was destroyed in the war against the Tartars. It was during the reign of Khaleefah Mu`tasim Billah, that this *Sunnah* was discontinued.

Consideration for the guest

At the time of breakfast, Hadhrat asked this lowly servant (the compiler)
Mufti Sahib: How many meals are you accustomed to eating at home?
Compiler: Three.

Mufti Sahib: What do your meals consist of?
Compiler: For breakfast, I have *roti* and gravy. At lunch, I have a proper meal and for supper; some eat *roti* whilst others prefer rice.

Mufti Sahib: For breakfast do you have freshly prepared *roti* or is it stale?
Compiler: Hadhrat, I have fresh *roti*.

Mufti Sahib: I thought that if your habit was to have stale *roti*, then I would have kept it for you. It was the habit of Hadhrat Madani رحمة الله عليه to eat stale *roti* for breakfast. And when he visited Saharanpur, Hadhrat Shaikh رحمة الله عليه would ensure that he kept stale *roti* for him and in the morning he would serve it with tea.

Do not become offended by what I am going to make you write

A person's letter was received wherein he stated, "My child has taken ill and I am in *I`tikaaf*." Hadhrat dictated the reply, "I am pleased with your *I`tikaaf*, but I cannot do anything about it."
Then addressing this lowly servant (the compiler) he said, "Don't be offended with what I am going to make you write. Write the following, 'It is mentioned in the *Hadeeth* that the *shayaateen* are chained in the blessed month of Ramadhaan. On my end, those *shayaateen* (referring to this lowly servant and other colleagues who were present) who were chained throughout the year have escaped! Some are such that they do not escape. However, they also shoot their arrows from a distance (referring to the sender of the letter).'"

Thereafter, as Hadhrat began to get up he looked at me and asked smilingly, "Have you understood? Nevertheless, these *shaayateen* do not trouble me."

After a week had passed, Hadhrat told me (the compiler), "Today, I received this person's reply which stated, 'You have given the correct interpretation and you drew the correct picture of my condition. It is for this very reason that I have referred to Hadhrat Shaikh and yourself.'
Hence, I wrote in reply that this is the condition of the pious that they attribute every evil to themselves and they consider themselves to be the lowest of the creation."

(May Allah Ta`ala create within us some portion of Hadhrat's humility and selflessness.)

Who must the remainder of the drink be given to?

Mufti Ahmad Khanpuri دامت برکاته had presented something cold to Hadhrat Faqeeh-ul-Ummat. After partaking of it, he returned the remainder to Mufti Ahmad Sahib. Seeing this, the person (who was

seated on Hadhrat's right) said, "I thought that you will practise on الأيمن فالأيمن (Pass to your right)."

Hadhrat replied, "The most appropriate thing regarding the interest received from a bank is that it should be returned to the bank itself. If there is no way of returning it then it should be distributed amongst the poor. Similarly here as well, the most appropriate thing is that the remainder should be returned to whosoever presented it."

(The basis for this is that whatever is presented to the guest is merely for his personal use and he is not the owner of it. Therefore, whatever remains after the guest has taken his share; the best practice is that it be returned to the host. The host may now give it to whomsoever he wishes. If he wishes not to give it to anyone, he may do so and use it for himself.)

Excusing myself for not attending the *nikaah* of Muhyis Sunnah Moulana Abraar-ul-Haq's (رحمة الله عليه) niece

Muhyis Sunnah Moulana Abraar-ul-Haq (رحمة الله عليه) from Hardoi wrote to me, whilst I was in Kanpur, requesting the following;
"My sister has made me responsible for the *nikaah* of my niece. I have not invited anybody to attend it but yourself. Could you please attend and perform the *nikaah*."

In reply I wrote, "Unfortunately, I do not have the time to attend it, therefore kindly excuse me. However, if you have knowledge of any *Hadeeth* concerning inviting a person from afar to attend one's niece's *nikaah*, then please inform me of it. It will be a great favour upon me."

"There is no noble hunger in the noble stomach"

When we visited a certain *mazaar*, the people present there attached the word *shareef* (noble) to everything associated with the *mazaar*;

mazaar shareef, *darwaazah* (door) *shareef*, *dargaah* (shrine) *shareef*, *aastaanah* (threshold) *shareef*. Food was presented before me and I was told it was form the *dargaah shareef*. I replied, "There is no noble hunger in my noble stomach. Therefore, I am excused from eating the noble food."

The mischief of the custom officers

On the 3rd March 1990, corresponding to 5th Sha`baan 1410 A.H., Hadhrat Faqeeh-ul-Ummat رحمة الله عليه had returned to Delhi from his journey to South Africa, Hijaaz etc. Approximately five hours were spent at the airport due to the mischief of the officials at the customs office. As a result, a senior officer became very sick and walked away from the scene. When Hadhrat emerged from customs, he narrated the following to the attendants who came to receive him,
"A person saw Hadhrat Umar ﵁ in a dream thirteen years after he had passed away, with beads of perspiration on his *mubaarak* forehead, and he was saying, 'I have just completed with my questioning now.'"

You will be the head, or it will only be you!

When the Darul-Qadhaa (judicial board) was established in Deoband, a *Mufti* of the Darul Uloom (Mufti Ahmad Ali Saeed Sahib Marhoom) remarked, "The head of the Darul-Qadhaa will either be me or you."

I replied, "There lived a good, pious man whose wife had a wicked temper. One day after performing *Salaah*, he came home to find his wife rebuking him saying that you spoilt a certain work and you did this and you did that! He denied whatever she said. She then told him that he was lying. Upon hearing this, he raised his hands to make *du`aa* and said, 'O Allah! Either I die,' he only had the chance to say that much (he intended to say "or she" – my wife must die) and his wife who was sitting by the oven lifted up the tongs and said, 'Or?' to which he replied; 'Or I rather die!'

Similar is the case between us. The head of the Darul-Qadhaa will be you, or it will only be you!”

I took the bottle from his hand!

In Makkah Mukarramah, an Egyptian had a few bottles of *itr* with him. One bottle was kept open and whoever passed him, he applied some *itr* on him saying, “العطور من سنن الرسول صلّى الله عليه وسلم (Using *itr* is from the *Sunnah* of Rasulullah ﷺ.)”

As I passed by him, he applied the *itr* and repeated the sentence, “العطور من سنن الرسول صلي الله عليه وسلم.” I replied, “نعم نعم (Yes, yes.)” and took the bottle from his hand saying,

“قال النبي صلّى الله عليه وسلم حبب الي من دنياكم ثلاث وعدّ منهن الطيب (Nabi ﷺ has said that three worldly things are beloved to him and he mentioned *itr* to be from amongst them.)”

He then said, “نعم نعم.” I then said, “قبول الهدية من سنن الرسول صلّى الله عليه وسلم ايضا (Accepting a gift is also from amongst the *Sunnahs* of Rasulullah ﷺ.)”

Realising what I meant, he grabbed the bottle from my hand thinking that I would not return it to him.

When the time comes to devour you, they all will become one!

I was once travelling from Saharanpur to Gangoh when a Hindu youngster, in the bus, told me, “The Muslims have become divided into so many groups; some are with the Muslim League, some with the Jamiatul Ulama and some with another group. We have fragmented them.”

I replied, “It seems as if you have just come out of your mother’s womb. Look! The hand has five fingers which are separated. However, when it is the time to eat a morsel of food, they will come

together. Similarly, the Muslims may be separated, but when the time comes to devour you, they all will become one."
May Allah Ta`ala create some form of agreement and unity amongst the Muslim Ummah.

How could I have blown the souls into these dead people?

Hadhrat Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) delivered a lecture in a *jalsah* at Jami`ah Arabiyyah, Hatora. He stated that reciting the Qur'aan Shareef aloud is the right of Allah Ta`ala. However, if by doing so someone's sleep may be disturbed, then one should not recite it aloud as we will be trampling upon the right of the next person. My lecture was scheduled thereafter and most of the audience were asleep by then. Thus, I started the lecture by saying; "I will deliver the lecture softly, otherwise it will cause a disturbance to those asleep as Hadhrat Moulana mentioned earlier on."

Upon hearing this, some of those who were awake burst out laughing causing the rest of the audience to wake up in a state of shock. I then continued and said, "After all, how could I have blown the souls into these dead ones. Now they have all woken up."

Inspection of a *Madrasah*

I happened to go to a *Madrasah* where I found an *Ustaaz* with four children seated around him. Three of them were still small and one child seemed to be close to the age of puberty. After sitting down, we began speaking to each another. I asked him, "How many children are there in your *Madrasah*?" He replied, "Ninety." I said, "You would normally be taking a roll call." He replied, "Yes," and immediately stood up, opened the cupboard, and took out the register.

However, there were only thirty names recorded in it. “There are only thirty names in it!” I exclaimed. Thereafter, the following conversation ensued:
Mufti Sahib: Perhaps you have not written the names of the local children and only recorded the names of the students who are boarding?
Ustaaz: Yes, yes.

Mufti Sahib: Very well, where are the thirty children?
Ustaaz: We have given them leave to attend the *Tableeghi Ijtima* held in another place. They are gone there.

Mufti Sahib: I hope that the true figure is ninety and not thirty as has been recorded.
Lowering his gaze he replied, “Yes, it is like that.”

Mufti Sahib: Do you teach them all by yourself?
Ustaaz: Yes.

Mufti Sahib: One teacher teaching ninety children! *Masha Allah.* That is a *karaamat* (miracle). I sincerely hope that the true attendance is not three or four students.
Ustaaz: Alas! It is so.

Mufti Sahib: O servant of Allah! Why didn’t you tell me that from the beginning?
Ustaaz: I was just exaggerating.

Mufti Sahib: Do you teach anything besides the Qur’aan Shareef?
Ustaaz: Yes, the principal has allocated one hour for Arabic and *Faarsi* (Persian). However, he has now allocated that one hour for grazing his (the principal’s) buffalos.

In the meantime, the principal's son appeared and began complaining about the *Ustaaz* saying, "Mufti Sahib! Ask him if he has anything to worry about. He gets ghee, milk, curd, milk fat, bread, gravy, and breakfast. He gets everything. But he does not want to teach and when we appoint another *Ustaaz*, he chases him away."

It is impermissible to keep photos with respect

I met one of Hadhrat Moulana Abdul Ghani Phulpoori's رحمة الله عليه relatives in a *Madrasah* in Saraa-e-Meer. He very respectfully stated that he wanted to show me something very special. He then presented a photo of Hadhrat with extreme respect. (This may have been taken out for his *Hajj* visa.) I snatched it away from him and tore it to pieces, since it is not permissible to keep photos with respect.

A little while later, he said, "I have another photo with me." "You have seen what I did with this photo," I remarked. "Yes," he replied. "I will also tear (that one)."

Humility and servitude overwhelming Hadhrat Mufti Sahib رحمة الله عليه

Someone told Hadhrat Mufti Sahib رحمة الله عليه that Hadhrat Moulana Muhammad Ahmad Sahib Partaabgadhi رحمة الله عليه (author of Irfaan-a-Mahabbat) held him in great esteem and speaks about him with a lot of affection.

Hadhrat replied, "To the lover everything of the beloved is loved. He has love for Allah. Therefore, he loves the entire creation of Allah."

(When the pious servants of Allah display affection to someone, it is considered to be a proof of their perfection. However, Hadhrat رحمة الله عليه had such an overwhelming state of humility and servitude that he considered himself to be included amongst the general people. This

indicates to the condition of his heart. He detested a distinguished position for himself or to attribute any perfection to himself.)

ان کھڑکیوں سے جھانک رہی ہے قضا مجھے*(Fate peeps at me from these windows)*

ان کھڑکیوں سے جھانک رہی ہے قضا مجھے(Fate peeps at me from these windows) is a poem of a blind person.

Q: If he was blessed with sight, his poetry would have been of a greater level.
A: There was an *Ustaaz* who was an experienced poet. He never praised anyone, but he praised this poet and said, "I do not see this youngster living very long." Subsequently, he passed away in the same week.

Apart from this, it depends more on your temperament whether you prefer the wordings جھانک رہی ہے (is peeping) or تاک رہی ہے (is looking). However, the poet said جھانک رہی ہے (is peeping).

Q: Hadhrat, جھانک رہی ہے seems more appropriate.
A: That is now your taste. I will not say anything.

It needs to be seen whether you can also tolerate him

I met an *Aalim* (who graduated from Mazaahir-ul-Uloom and also from Nadwat-ul-Ulama) who said, "I am studying the *kitaabs* of Imaam Waliyyullah رحمة الله عليه and I have attained perfection in every science. It is only the science of *Hadeeth* that remains. It is my heart's desire to spend some time in the company of Hadhrat Shaikh رحمة الله عليه. However, will he tolerate me?"

I replied, "He has a lot of space (he is quite bulky), but it needs to be seen whether you can tolerate him." During the course of our

discussion, he stated something to which I replied, “This is a *qadhiyyah muhmalah* (ambiguous reference).”
“Look, don’t use *mantiqi* terms (terms and phrases of logic). I am not acquainted with this science,” he objected. “A short while ago,” I pointed out, “You claimed that you had attained perfection in every science. Is this science of knowledge excluded from the rest of the sciences? Doesn’t it also deserve to be referred to as knowledge?”

A failing student

A student who did not deserve to pass wrote the exams. On the exam paper, he wrote the following poem:

ہمیں جب نہ ہونگے تو کیا رنگ محفل

کسے دیکھ کر آپ شرمائے گا

This meant that if you fail me I will go away from here. Then who will you look at and feel ashamed? And what will be the state of the gathering?

The reply was given in three poems:

عیش ونشاط کی مجھے کچھ آرزو نہیں

تیرے سوا کسی کی مجھے جستجو نہیں

I have no hope of comfort and ease
Besides you, there is no one that I am in search of

You think that we will brighten up the gathering after you. Never, rather:

تیرے بغیر صحن گلستاں بھی ہے اداس

اب کے بہار آئی مگر رنگ وبو نہیں

مقصود اس سے ترک تعلق نہیں تو کیوں

نامہ نہیں پیام نہیں گفتگو نہیں

Without you, the blooming garden is gloomy
The pleasant winds have blown but the fragrance and status are missing
If the purpose is not to forsake me then why
Is there no correspondence, no message and no conversation

The *du`aa* had taken place

At the time of departure, a visitor requested Hadhrat to make *du`aa* for him. Upon his request, Hadhrat mentioned, "*Allah ki supurd*." (May you be in the custody of Allah.)

Thereafter, Hadhrat mentioned, "When I visited Hadhrat Thanwi رحمة الله عليه for the first time then at the time of departure he said '*Khuda ki supurd*.' It was my heart's desire to request *du`aa*, but Hadhrat himself said, '*Khuda ki supurd*.' I understood that the *du`aa* had taken place. Hence, there was no need to request it again."

I will show you a way of passing time

A student enquired regarding the nature of a certain game. Hadhrat asked him, "Do you also play this game?" The student replied that he engaged in it as a way of passing his time. Upon hearing this, Hadhrat mentioned, "You must come to me and I will show you a way of passing your time. I will give you a *kitaab* and ask you to learn from here until here and you will have to then read it out to me. Time is a great favour of Allah Ta`ala. It is gross ingratitude to waste it as dust and fling it around. It is like a person having a heap of gold coins before him and he picks them up one at a time and throws it away.

تیرا ہر سانس نخل موسوی ہے---یہ زجر و مد جواہر کی لڑی ہے

Every breath of yours is the value of the staff of Moosa عليه السلام
This tugging and pulling is a chain of gems.

In the grave there will be two

After witnessing a student massaging Hadhrat Waala's feet, others also began massaging him. Hadhrat رحمة الله عليه then mentioned, "This disease is such that it spreads and affects others; whereas the following appears in the *Hadeeth Shareef*: لا عدوى ولا طيرة. The meaning of this is: "Sicknesses is not contagious." (كذا في المرقاة ٩ / ٣)

When he saw more people coming forth to massage his feet, Hadhrat رحمة الله عليه said, "In the grave there will only be two, Munkar and Nakeer. The name of a third one also appears; Naakoor.

A stanza over a stanza

Previously, the children would be heard saying the following statement in the lanes and alleys which is no longer heard:

دنیا میں غریبوں کو آرام نہیں ملتا

The poor do not get rest in the Dunya.

I don't know the stanza which comes thereafter; perhaps it may be as follows:

روتے ہیں تو ہنسنے کا پیغام نہیں ملتا

And if they cry they do not receive a message of laughter

They read it because of being overawed by them!

Once, a person wrote to me stating that when a non-Muslim minister dies, then the Touraat, Injeel, Geeta etc. are read. The Muslims also read the Qur'aan-e-Kareem. Obviously, there is no question of such a deceased receiving *esaal-e-thawaab*. However, will it be correct for them to recite it to overawe the non-Muslims?
In reply, I queried that who read it with the intention of overawing them? Actually, it is read due to being over awed by them!

Seeking permission before coming

Hadhrat asked a visitor, “Did you seek permission to come here?” He replied, “No. I came with this intention that I will come here and seek your permission.”

Hadhrat mentioned, “With regards to seeking permission there are two possibilities, you may be granted it or you may be refused. If you are not granted permission, will you return to your hometown?” On hearing this, he remained silent.

Hadhrat then mentioned, “This is the incorrect procedure. If you had sought permission via correspondence, then you would have been directed to that which is more appropriate for you i.e. to either come here or to remain at home and be engaged with your work.”

This is not ingratitude of the mentioned amount!

(During *I`tikaaf* of Ramadhaan 1407 A.H. held in Chatta Musjid Deoband, someone forwarded a sum of money to be spent on the *mu`takifeen*.)

Hadhrat wrote a reply to that person stating that the *mu`takifeen*, who come for *I`tikaaf*, brought along their own expenses. They did not come placing their trust on any gifts presented to the *musjid*. If you had also come, that would have been better.

Thereafter, Hadhrat posed the following question to a certain person: “Was this a display of ingratitude to the wealth being offered?” Upon his silence, Hadhrat mentioned, “Someone came to Hadhrat Moulana Yusuf Sahib رحمة الله عليه and placed a bundle of notes in front of him. Hadhrat threw it so far that it almost fell in the pond. Moulana Yusuf Sahib then told him, ‘I want your life and blood. Can this paper substitute for your life?’”

Hadhrat Mufti Sahib's رحمة الله عليه *Bismillah* (initiation into elementary Islamic studies) and seeing Hadhrat Moulana Yahya Sahib رحمة الله عليه

Q: Have you seen Hadhrat Moulana Yahya Sahib رحمة الله عليه?

A: Yes, I saw him once only. Our *Ustaaz* used to stay in one of the corner units of Hadhrat Gangohi's رحمة الله عليه daughter's house and our *maktab* was also situated there (This was the male section of the house). Moulana Yahya Sahib رحمة الله عليه had come there and whilst passing by I saw him. His built was much lighter than that of Hadhrat Shaikh. He used to apply a lot of oil to his hair and his face was fair and very luminous.

Q: Have you seen Shah Abdur Raheem Sahib Raipuri رحمة الله عليه?

A: I do not recall having seen him. The reason for saying this is that once when I was a young child, whilst playing with the other children, my father fetched me and took me home. I saw a few people standing at the entrance of the house and one of them made me repeat a few words. I don't even remember what those words were. Later on, I came to know that this was my *Bismillah*, and the person who made me recite it was Hadhrat Shaikh-ul-Hind رحمة الله عليه and the person accompanying him was Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه.

The angels are compiling it

Q: Are you not compiling your autobiography as Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه has done with his edition of 'Aap Beeti'?

A: The angels have compiled it and are still compiling it.

An interesting mistake of the announcer

I attended a *jalsah* where I had to deliver a lecture. When it was my turn to lecture, the announcer introduced me as being one of Hadhrat Moulana Ashraf Ali Thanwi's رحمة الله عليه senior *khulafaa*.

Before commencing the lecture I said, "May Allah Ta`ala reward the *Fuqahaa* because they have not deemed *kashf* as a proof. Perhaps the announcer experienced *kashf* thereby introducing me in this manner. However, it has turned out to be incorrect. Undoubtedly, I benefited from the works of Hadhrat Thanwi رحمة الله عليه. If I need to check the *Tafseer* of the Qur'aan Shareef, then I refer to 'Bayaan-ul-Qur'aan'. If I need to look for a *Fiqhi* quotation, then I study 'Imdaad-ul-Fataawa'. If I need to research for something related to *Tasawwuf*, I look into 'At-Takashshuf'. I did not even have the honour of taking *bay`at* at the hands of Hadhrat Thanwi رحمة الله عليه, let alone receiving *ijaazat* and *khilaafat* from him."

I then delivered the lecture which was followed by the lecture of Moulana Abraar-ul-Haq Sahib (رحمة الله عليه). When introducing him, the announcer stated that whatever he had mentioned about me, actually related to Moulana Abraar-ul-Haq Sahib (رحمة الله عليه).

I am a bankrupt person!

For the initial few months, after arriving at Darul Uloom Deoband, I stayed in the *mehmaan khana* (guest quarters). Thereafter, I was given a room adjacent to the *Musjid*. One day Hadhrat Muhtamim Sahib (Qari Tayyib Sahib) رحمة الله عليه in his unique manner said, "What can I do? I cannot find the time. Otherwise, my heart's desire is that I take some benefit from you. I would gladly present myself to take benefit from you."

Allamah Ebrahim رحمة الله عليه then said, "Hadhrat, this person is a miser; he has not even shown us his room as yet." I said, "I am a bankrupt

person. Whatever possessions I have, are all the gifts that Hadhrat has presented to me." Hearing this, Hadhrat Muhtamim Sahib رحمة الله عليه laughed and said, "I haven't yet reached till here."

He saved a person from becoming a Hindu

Once the *mu'azzin* of Qadhi Wali Musjid in Gangoh was sitting and telling the people around him that he wished to become a Hindu. The people stopped him from uttering such a statement, but he did not listen and persisted in his proclamation. Hadhrat رحمة الله عليه at that time was making *wudhu* for *Esha*.

He got up whilst making *wudhu* and gave him a tight slap saying, "Go away! There is no need for people like you in Islam." The *mu'azzin* clasped his hands and asked for forgiveness. He then said, "I have not become a Hindu. I am a Muslim and I read لا إله إلا الله محمد رسول الله."

On hearing this, the *musallees* exclaimed, "He did not want to accept our explanation but he has done so now."

Admonition over drinking with the left hand

An *aalim* who was a student of Hadhrat and a resident of Khera Afghaan, a district of Saharanpur said, "There is one thing I always remember and that is never to drink water with the left hand. The reason for this is that once I accompanied Hadhrat for a meal during his stay in Mazaahir-ul-Uloom and I drank water with my left hand. On seeing this, Hadhrat explained gently to me saying, "Do not drink water with the left hand. You should drink with the right hand." Later, on another occasion coincidently the same thing happened. Once again, Hadhrat explained to me with great kindness. When this transpired for the third time, Hadhrat gave me a tight slap. As a result, I don't ever drink with my left hand. Even if I mistakenly lift up the glass with my left hand, I immediately remember Hadhrat's

slap and before the glass reaches my mouth, it goes into my right hand.

Hadhrat's رحمة الله عليه *Bismillah* (initiation into elementary Islamic studies)

Hadhrat Shaikh-ul-Hind رحمة الله عليه conducted my '*Bismillah'* whilst I was a youngster playing around with my friends. I did not even know that this was Shaikh-ul-Hind رحمة الله عليه. It was only some time later that I came to know who conducted my '*Bismillah*.'

I studied Meezaan under my respected father

I studied Meezaan-us-Sarf (a *sarf* textbook) under my respected father over a period of eight months. Thereafter, I was able to easily work out the *seeghah* (formation) of every *saheeh* verb in the Qur'aan Shareef. If during recitation of the Qur'aan, I could not work out any *seeghah*; it would create an uneasy feeling in me.

Dourah Hadeeth (final year of the *Aalim* course) over three years

I am mentally weak by nature and now my mental prowess has become even weaker. Therefore, I studied *Dourah Hadeeth* over a period of three years. In the first year, I studied Muslim Shareef and Abu Dawood and in the second year Bukhaari Shareef and Tirmizi Shareef. These were studied at Darul Uloom Deoband. The remainder of the *kitaabs* were studied at Mazaahir-ul-Uloom in my third year. Since I had not studied all the *kitaabs* in Darul Uloom Deoband, my name could not be found on the list of Darul Uloom graduates for the centenary jubilee in 1400 A.H. It was only two days before the jubilee that my name was recorded and subsequently I received the invitation letter.

Hadhrat's رحمة الله عليه respected father

Hadhrat Shaikh-ul-Hind رحمة الله عليه had posted my respected father (Moulana Hamid Hasan Sahib رحمة الله عليه) at a *madrasah* in Nehtaur, Bijnor, which Hadhrat Shaikh-ul-Hind رحمة الله عليه himself had established. It initially started off in a house and later moved to the Jami` Musjid. My father taught in this *madrasah* for approximately half a century right until his *janaazah* left the house from which the *madrasah* was initially established. This was in spite of the fact that there lived a very staunch antagonist nearby who would threaten to kill him. Even this did not deter him from his duties.

Instead, at any time of the day or night, he would come to fetch his water jug from home and go to the *Musjid*, as he would never use the *Musjid's* water jug. During my childhood, I used to play beneath the *pilkhan* (white fig) tree that stood in front of the house.

Stale *roti* for breakfast

My father used to keep aside half a *roti* from supper to eat for breakfast. In the morning, he would break it into pieces, soak it in water, and eat it. Sometimes he used to add salt to it and sometimes sugar. This was his breakfast. He never drank tea.

What answer will I give?

Towards the end of his life, I suggested to my respected father that since he had worked for a very long time, he should retire and rest at home. He replied, "Here, a student will learn something from me or ask me a *mas'alah*. If I return home, this will cease to exist." I reassured him by saying, "I will send two students to study under you and also ask you a few *mas'alahs*."

He replied, "People will comment and say that for his entire life he was independent and now at the end of his lifespan, he came to sit on his son's head."

I said, “If you will be the cause of a decrease in someone’s wealth, then it is worth taking advice from such a person. Otherwise, there is no need to listen to them. The dogs continue barking but the caravans move on. You are concerned of what people will tell you, but it is also possible that they will reproach me by saying that I do not have any shame in making my aged father work. However, I will not be affected by such statements.”

Hearing this, he said, “I also have debts to settle.” I said to him, “Give me a list of your creditors, and I will gradually settle it. And if you are not satisfied with this, I will give the money to you so that you may pay it with your own hands.” He then asked me, “What will you do then?” I replied, “May Allah Ta`ala fulfil your debts. He will make arrangements for me.”

Upon this he said, “Hadhrat Shaikh-ul-Hind رحمة الله عليه had entrusted this *madrasah* to me. If tomorrow on the Day of *Qiyaamah* I am asked that why did I disregard a trust handed over to me on account of my son, what answer will I give?”

I realised that he will not leave from there until his death. He eventually passed away on the 21st Muharram 1371 A.H. and was buried there. After enquiring about his debts, which he tried to scare me with, it became evident that he owed only 12 *aanas* and he himself had settled it a few days before his demise.

Please take it Hadhrat, they have arrived!

Hadhrat Madani رحمة الله عليه had come to Gangoh two days after my *nikaah* (he only came to know about it then). The *mahr* was not fixed to the amount of *mahr-e-Faatimi*; rather it was five thousand rupees more. (At that time, silver rupees were in vogue.) Hadhrat Madani رحمة الله عليه used to strongly emphasise upon paying the *mahr-e- Faatimi*. Hence, he asked concerning the *mahr* value.

When he was informed about the amount, he became displeased and asked, "من كان عاقدا (Who contracted the *nikaah*?)" No one replied. Who dared to speak in front of him? He then said, "This poor person does not even have that much of hair on his head. How will he be able to settle this amount?" He later met my father and reproached him for affixing such a huge amount of *mahr*. "Why did you not fix the *mahr-e-Faatimi* instead?" he queried.

Thereafter, he asked me for some *mitaai* (sweetmeat). "Hadhrat," I declared. "There is *mitaai* for you and your dogs." "There are no dogs with me," he said. I told him, "They will come soon." It was not long thereafter that two C.I.D. agents arrived. I said, "Please take it Hadhrat. They have arrived." Hadhrat then understood and smiled.

Meelaad Shareef in Deoband Chatta Musjid

Hadhrat Haji Aabid Husain Sahib رحمة الله عليه approved of the *Meelaad* custom and practised it himself. When I was residing in Deoband – I had the opportunity of spending Ramadhaan there as well – his family members used to come on Fridays and collectively recite the *Meelaad* aloud. They also presented some of the blessed hair of Nabi ﷺ to which they would offer their respect. I once asked one of them, "What is this?" He replied, "Have you forgotten? This is a chain that is continuing from Hadhrat Haji رحمة الله عليه."

The *Meelaad* was conducted after the *Jumu`ah Namaaz* whilst we were engaged in our *Zikr Majlis*. They were kind enough not to read it in the *Musjid* and instead read in the adjacent room. After the *Meelaad*, someone would come into the *Musjid* to distribute *mitaai* (sweetmeats). However, none of those engaged in *Zikr* would accept it.

Once I proposed the following to one of their senior persons, who used to frequently visit me, "This *Meelaad* is done in chorus and read

collectively. Hence, there are only reciters; no listeners. Instead of this, it would be more beneficial if just one person read and the rest listened to him just as a Bukhaari Shareef lesson is conducted; where one person reads and the rest listen to him.” He said, “Yes. This is a very good idea. In future, I will emphasise on it.”

By the will of Allah, he passed away before the next Ramadhaan commenced. Perhaps he went there and stressed upon it! Thereafter, Allah Ta`ala sent down rain and the room, which was quite old, collapsed. Thus, their gathering was abandoned and the *Meelaad* was discontinued.

Kindness towards those disgraced

Q: Someone had attributed false information towards you and in the process; I uttered a few disrespectful words to Hadhrat. I seek your forgiveness in this matter.
A: You are totally forgiven. If it was incorrect, you are forgiven and if it was correct then too you are forgiven. After all, at least I will have something to bring forth for my salvation in the *aakhirah*.

Q: Hadhrat, please remember me in your *du`aa*?
A: It is difficult for me to remember such a request (because my sight and memory have become weak). The weakness in my memory is that I do not remember things easily and the weakness in my sight is that I have to wear glasses. However, to make *du`aa* is simple. Hence, I make *du`aa* that Allah Ta`ala protects you from deceitful people, grants you the ability to follow the *Sunnah* and blesses you with His pleasure.

Sit for *I`tikaaf* by yourself

It was the 19th of Ramadhaan, the year I shifted from the room at Ihaatah Musjid to the present room in Chatta Musjid, and I had invited Hadhrat Muhtamim Sahib (Qari Tayyib Sahib رحمة الله عليه) for *iftaar*. He accepted the invitation and came to the Darul Iftaa.

Whilst talking, he asked me, "Are you going to Saharanpur for *I`tikaaf*?" I replied, "My intention is to make *I`tikaaf* here in Chatta Musjid." He then said, "If you make *I`tikaaf* in the Darul Uloom Musjid then I, in envy of you, we will also sit for *I`tikaaf*."

I said, "Why does Hadhrat have to be envious of anyone? Sit for *I`tikaaf* by yourself. Resultantly, ten or twenty people will also be blessed with the ability of sitting for *I`tikaaf* on account of being envious of you."

Once Moulana Ebrahim Sahib Balyaawi رحمة الله عليه asked me, "Why do you go to Saharanpur for *I`tikaaf*? Why don't you perform *I`tikaaf* over here? Hadhrat Mufti Azeez Rahman رحمة الله عليه also used to sit for *I`tikaaf* here." I asked him, "Was this during Hadhrat Gangohi's رحمة الله عليه lifetime or after his demise?" On hearing this, he remained silent and didn't say a word.

Moulana Fakhr-ul-Hasan Sahib رحمة الله عليه also said the following, "Perform *I`tikaaf* over here, don't go to Saharanpur. If you go, then nobody will perform *I`tikaaf* here. If Hadhrat Shaikh queries your decision, take my name and say that I had requested you to remain here." I responded, "Hadhrat, why don't you sit for *I`tikaaf*?" He began saying, "*Are bhai*! I have some excuses." I then said, "Are these excuses for not coming to the *Musjid* or are they some other type of excuses?" He replied, "Now you are twisting my words!"

Teaching thirteen to fourteen lessons a day

Person: Classes have now commenced at our *madrasah*. For the coming year, I have been assigned to teach Baydhaawi Shareef, Jalaalain Shareef, Hidaayah Aakhirain, Hidaayah Thaani and Mukhtasar-ul-Ma`aani.

Hadhrat Mufti Sahib: You are teaching so many *kitaabs* in one day. Your day must be very long. There was a time when I used to sleep at 11 p.m., get up at 4 a.m., and not get the opportunity of lying down again until 11 p.m. at night. I was teaching 13 to 14 *kitaabs* daily.

Hadhrat Waala's رحمة الله عليه first *Hajj*

For a long period of time, during my first *Hajj*, I would pay special attention to performing *Namaaz* in the first *saff* of the Haram Shareef behind the *Imaam* in such a manner that I could witness every action of his. As the crowd increased, it became difficult to reach there.

This was most probably in 1363 A.H. and at that time, I was teaching in Madrasah Mazaahir-ul-Uloom, Saharanpur. The trip cost me approximately 1300 or 1400 rupees and the *mu`allim* (*Hajj* guide) was Jameel Makki. He had two wives, one in Makkah and the other in Saharanpur. This was also the year that Hadhrat Moulana Ilyaas Sahib رحمة الله عليه passed away, after which the responsibility for the leadership of the Tableegh Jamaat, was entrusted upon Moulana Yusuf Sahib رحمة الله عليه.

Moulana Zakariyya Quddoosi رحمة الله عليه had also performed *Hajj* in that year. Prior to this, for two years the *Hajj* route had been blocked on account of the war with the English. The year that we performed *Hajj* was the first year the *Hajj* route was reopened. During that journey, the ship travelled in total darkness at night. We were a group of 60 people when we had left Saharanpur.

50 *Tawaafs* daily

There was a Haji Sahib from Saharanpur who performed *Hajj* in the same year as me. He used to perform 50 *tawaafs* daily. After returning to Saharanpur he was informed that his wife had passed away and his shop had closed down. This had occurred in 1363 A.H.

On receiving this news, he exclaimed, "*Alhamdulillah*, now I am a free person." He then went out in Tableegh Jamaat and he worked in such conditions that at times, if he did not find any water, he would travel for miles on end even though he was thirsty. Look! There were people who strove in this manner.

Crossing the *Meeqaat* without *ihraam*

On one of my trips for *Hajj*, we were informed that the government had announced that those people who were travelling on the first ship would have to go to Madinah Munawwarah, from Bombay, after disembarking at Jeddah. Thereafter, they will be allowed to go to Makkah Mu`azzamah.

I objected and said, "This is incorrect. It is wrong for them to prevent us from going to Makkah Mu`azzamah by restricting us in this manner. I will tie my *ihraam* upon reaching Yalamlam (the *meeqaat* boundary) and proceed to Makkah. Only after performing *Umrah*, will I go to Madinah Munawwarah."

There were some Barelwis on board as well. When they heard this, they began saying that the Deobandis dislike visiting Madinah Munawwarah. This conversation was still in progress whilst we boarded the ship. A Gujarati *aalim* from the Barelwis began saying aloud, "Who is this Mufti Mahmood; who himself is misguided and is also misguiding the people?"

I said, "Crossing the place of tying the *ihraam* without it is a crime and I will not commit a crime. I will first make *Umrah* and then go to Madinah Munawwarah."

He said, "We are first going to Madinah Munawwarah." I said, "Whoever wishes to go to Madinah Tayyibah first and then visit Makkah Mu`azzamah after donning the *ihraam* from there; there is no harm in it. But to restrict the people to just one method is

inappropriate, since there is constriction in this. It is not our intention to prevent people from visiting Madinah Tayyibah."

On our arrival at Madinah Munawwarah, after performing *Umrah*, we noticed that these people began stirring up a problem. They were saying that Mufti Mahmood and Molwi Zakariyya of Saharanpur have also come and are saying that it is impermissible and *haraam* for people to visit Madinah Tayyibah and they are preventing people from coming here. I went up to them and said, "I am Mufti Mahmood and this is Moulana Zakariyya (رحمة الله عليه). If what you say is true, that we are declaring it impermissible to visit Madinah Tayyibah, then why did we come here as well?" In short, their propaganda was crushed swiftly.

I do not have the courage to reside here

My sister and her family are residing in Makkah Mukarramah. My niece once told me, "Why don't you stay here and take up residence. Make *Hijrah* from India." I replied, "I do not have the courage to stay here. Yes! Those who do not eat 19 to 21 meals consecutively due to poverty and thereafter when they do find some food, they are unsure whether they have *ishraaf* (discreet greed) or not; such people have the courage to stay here."

This was Moulana Muhammad Hasan Sahib Peshawari رحمة الله عليه, a student of Moulana Gangohi رحمة الله عليه. He stayed at Madrasah Soulatiyyah for several years yet he did not know which wall belonged to which house. The reason being is that he used to cover his face with a cloth whilst proceeding to the Haram Shareef.

Perfect servitude and humility

There was a Tableeghi Ijtima in London where a non-*aalim* delivered a lecture. It was very long and he spoke for approximately two hours. During the lecture, he quoted nearly two hundred *Ahaadeeth* without

the Arabic text. After pondering over them, I found them all to be correct.

I have travelled extensively and saw the whole world and I do not find anyone more worthless and useless than myself. We only eat, drink and sleep – يَتَمَتَّعُوْنَ وَيَأْكُلُوْنَ كَمَا تَأْكُلُ الْاَنْعَامُ. (Saying this, Hadhrat's eyes swelled with tears.)

The arrival of the Ansaar family in Gangoh

Q: When and how did the Ansaar family arrive in Gangoh?

A: According to a famous family tradition, a rajah by the name of Gangh resided in Gangoh. It was his ruling that every newlywed bride had to spend her first night with him. Once, a person from Madinah Tayyibah came to Gangoh and he was asked to greet the rajah with his right hand. He refused saying that he only greeted the Ansaar of Madinah with his right hand and hence could not greet a disbeliever with it. This annoyed the rajah and he cut off the Ansaari's right hand.

When the news of this incident reached Madinah Munawwarah, an entire caravan of the Ansaar from Madinah set out for Gangoh to take revenge under the leadership of Abdullah Ansaari. They arrived under the pretext of a marriage procession whilst one of their companions had disguised himself as a bride. The rajah learnt of this marriage procession and in accordance with his practice, he called the bride to his home. At night the disguised bride, who was a man, entered the rajah's quarters and killed him. When the news of this reached the rajahs of the surrounding areas, they vowed to take revenge. On receiving information of their plans, the caravan joined up with the army of Shah Muhammad Ghowry who assisted them. They fought against the rajahs and defeated them all. Thereafter, the caravan settled in Gangoh. This incident transpired between the 8th and 9th century of Hijrah. In Gangoh, there is an area existing today called Mahallah Muhammad Ghowri.

Summoning to Darul Uloom

On one of my visits to Deoband, I presented myself before Moulana Ebrahim Balyaawi Sahib رحمة الله عليه. He was displeased with me and said, "Why do you not come here? You are being called to come here. Have you forgotten the roots of your knowledge?"

I replied, "I am extremely grieved. I cannot understand how the Darul Uloom has fallen to such a low position. It has drooped to such an extent that they are calling an undeserving and unworthy person like me to take charge of the *Iftaa* department. This was a model *Madrasah* with dignified teachers and great luminaries. Now they have reached such a stage that they are calling me for *Iftaa*. (What justice is this?)"

"What do you know!" he responded. "Those who are summoning you here know better than yourself!"

My stay in Hardoi and overseeing the students

On one occasion, I had stayed in Hardoi for a lengthy period of time as Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) went to Pakistan. Before leaving, he had instructed his close associates not to allow me to leave the *Madrasah*. I gathered the students and gave them the following instructions, "Firstly be punctual for your *Salaah*. Secondly, come regularly for lessons irrespective of whether you understand them or not. Thirdly, don't make any mischief in the *Musjid*. Apart from these aspects, you may make as much mischief as you wish on condition that the news does not reach me."

The students were extremely delighted. However, the news of their mischief would reach me in some way or the other. Once, I caught hold of a student and told him, "You have read your *Namaaz* without performing *wudhu*," but he denied it. Consequently, I gave him a shot with a shoe. [In that era, we used to hit with shoes, but after the *pitaai* (hitting) we fed them with *mitaai* (sweetmeats).] No sooner

did he receive the first shot he began saying, “I will tell you everything! I will tell you everything! I urinated and immediately joined the *Namaaz*. I did not make *wudhu* or *istinjaa*.”

You may continue screaming and I will continue hitting

Once I lead the *Namaaz* and after making *salaam*, I confronted a student and asked him, “How many *rakaats* did you get with the *Imaam*?” He replied, “Four *rakaats*.” I told him, “Complete the remainder of your *Namaaz* and come back to me.” After performing the remaining *Namaaz*, he returned and I reiterated my question and he gave the same reply. I took off my shoe and began beating him and he started screaming. I then said, “I will continue hitting you and you may continue screaming. We will see who gets tired first.” He said, “Very well, I will tell you the truth! I only got the *qa`dah akheerah* (final sitting), but I made *salaam* with the *Imaam*.”

I caught the two of them after *Namaaz*

There was a discussion amongst the students that someone was informing ‘Mufti Sahib’ of everything that took place, as I immediately came to know of any mischief that was perpetrated. One of them suggested that there was a spy amongst them, but another declined this explanation and said that it was not possible, as I apprehended a student immediately after making *Salaam*. Hence, how did the spy manage to inform me about that?

Two boys decided that they will deliberately get up to some mischief and if I came to know about it, then they would also know who the informer was. Thus, the two of them stood in the third row and whilst the *Namaaz* was in progress, one pinched the other whilst the other elbowed him. I was standing in the front *saff*. After the *Namaaz* I summoned both of them and I asked the first one, “Did you pinch him?” I then asked the other, “Did you elbow him?” They both confessed and offered an apology that in the future they will never repeat such an offence.

Apprehending the shoe thief

A student once complained to me of his shoes being stolen. I caught another student and told him, “Check for his shoes in that corner under the door. It is possible that somebody had left them there.”He went to check and found them there. He brought them back saying that they were kept in the corner as I had suggested. However, the truth of the matter was that he was the one who had hidden it there.

Two expert drivers can collide with each other

When I was in South Africa, someone asked me the reason for such a severe difference of opinion between Hadhrat Moulana Qari Muhammad Tayyib Sahib رحمة الله عليه and Hadhrat Moulana As`ad Sahib (رحمة الله عليه) regarding Darul Uloom Deoband, whereas the two of them were people of great knowledge and pious elders. In reply, I said this much that sometimes two expert drivers also collide with one another. Hearing the reply, he remained silent and there was no need to say anything further.

I forgave him for that as well

Once a student stole something from me and I found out about it later. When the examinations were over, he left to go home. However, after reaching the station he returned to the *Madrasah* due to some necessity. En-route, he met me and said, “Forgive me, I am going home.” I said, “Those rights which were usurped forgetfully are all forgiven.” He said, “Please forgive me in general.” I said, “Very well. All those rights that you cannot remember are forgiven.” He said, “Please forgive all those rights that I remember as well.”I said, “Tell me what they are and I will forgive them.” He immediately retracted his hand, which he had stretched out for *musaafahah,* and went away, fearing that I will make him confess about his actions. Nevertheless, I forgave him for that as well.

Whatever time passes in the state of wakefulness is a blessing

The *Imaam* of Musjid-e-Nabawi على صاحبها الصلاة والسلام had once come at night to obtain *ijaazat* (authorisation) and the *sanad* of *Hadeeth* from Hadhrat, but Hadhrat had already fallen asleep. Thus, they woke him up and asked his forgiveness for doing so.

In reply, Hadhrat mentioned, “It is not a problem. Whatever time is spent in the state of wakefulness is a blessing. What lies ahead (in the grave) is only sleep.”

I have postponed my travel

On one occasion, Hadhrat was asked whether he would be travelling to Deoband the next day. *(The next day was a Thursday and it was Hadhrat’s routine to visit Deoband on a Thursday and return to Saharanpur after Jumu`ah).* Hadhrat replied, “No. Moulana Abraar-ul-Haq Sahib has written a letter to a student, who is linked to him, stating that he would be arriving in Saharanpur on Thursday night. He has also asked the student to inform Mahmood of his intention. Therefore, I have postponed my journey to Deoband.”

Someone then mentioned that Moulana must have been notified of the prevailing conditions in Saharanpur. *(At that time, there was a curfew in Saharanpur)* and thus will cancel his journey. Hadhrat then mentioned, “The student, whom Moulana had contacted, also informed him about the prevailing conditions and advised Moulana that he should postpone his travel for a later date. *(We tried contacting Moulana by phone but were unable to get hold of him).* However, since we have not received any news from Moulana, I have postponed my journey as well.”

(What is evident from this incident is the unbounded compassion and love that Hadhrat displayed towards his juniors and his level of consideration and kindness towards others; something which is

seldom displayed by us even to our *Akaabir*. Although Hadhrat Moulana Abraar-ul-Haq Sahib رحمة الله عليه was counted to be from amongst the *Akaabir* (pious elders), he was after all younger than Hadhrat Mufti Sahib رحمة الله عليه and also his student. However, despite this, he cancelled his routine on account of him.)

Whoever remains with us will be saved there as well

Once on the occasion of Holi, (the Hindu festival of colours), I commenced my journey from Saharanpur to Hardoi. It was difficult to pass by the market place because of the celebrations taking place there. Nonetheless, with the grace of Allah Ta`ala, no one threw any colour on me and I reached the station and boarded the train. At the station as well, people were squirting syringes of colour etc. from the outside, but *Alhamdulillah*, once again, I was saved from their actions.

On reaching Hardoi, I disembarked from the train and got onto a rickshaw accompanied by a non-Muslim. En-route, we passed by a group of people spraying each other with colour etc. They turned towards me but I gestured with my hand saying, “Watch out!”

They immediately stepped back and said to one another, “Oh! Be careful who you are spraying.” With the grace of Allah Ta`ala, I was saved and the non-Muslim accompanying me was also saved. As we moved further ahead he said, “I was saved on account of you, otherwise these people would have made a fool of me.” Turning towards him, I said, “Whoever remains with us, will also be saved from the punishment over there (in the hereafter).”

Raising the hands for the *du`aa* after the *Azaan*

On one of my journeys to Calcutta in 1946, riots had broken out between Muslims and Hindus. The *Imaam Sahib* of the *Musjid*, which I attended, was a person of a different ideology. In the month of Ramadhaan, the *muqtadees* used to spread out their *dastarkhan*

(tablecloth) and sit patiently waiting for *iftaar*. During this time they engaged in *du`aa*. They also recited the *du`aa* after the *Azaan* with their hands raised. As I was present in the *Musjid*, I partook of the meals as well.
The first day had passed; the second day passed and eventually on the third day, he (*Imaam Sahib*) was unable to restrain himself and asked, "Mufti Sahib, what is your opinion about raising the hands and making the *du`aa* after *Azaan*?"

I responded, "I do not condemn it nor do I practise upon it. Personally, I don't raise my hands because, although the *Fuqahaa* have recorded the smallest of the *mustahabbaat* (preferable deeds) in their *kitaabs*, I have not come across any statement showing this practice to be *mustahab*. If anyone does raise his hands, I do not prevent him from doing so, as raising the hands is an *adab* (etiquette) of *du`aa*."

On hearing my reply, he said, "So isn't it an etiquette to raise the hands? And the one who has *adab* is a fortunate person; whilst the one who does not possess *adab* is an unfortunate person." I said, "I request your permission to grant me a minute before furnishing the answer; otherwise the food on the *dastarkhan* will get finished."

After a minute I answered him and asked, "Is there any occasion in the life of a Muslim for which the *Shari`ah* has not prescribed a *du`aa*? When entering the *Musjid* we recite the *du`aa*: اللهم افتح لي ابواب رحمتك. Thus upon entering the Musjid, please raise your hands to make the *du`aa*; otherwise, it will be disrespectful. The person who has *adab* is a fortunate person and the one without *adab* is unfortunate. When entering the toilet, we recite the *du`aa*: اللهم اني اعوذبك من الخبث والخبائث. Please lift your hands when making this *du`aa* as well otherwise, this will be disrespectful and the one who has *adab* is fortunate whilst the one without *adab* is unfortunate." I quickly

enumerated (the different occasions) during which he should also raise his hands.

Thus, he said, “You are taking away my life.” I replied, “I am not taking away your life, but rather, you have attempted to ‘save me’ from conducting myself in a disrespectful manner. This was your effort, and I do not know whether you were successful or not. However, Allah Ta`ala says in the Qur’aan-e-Kareem: هَلْ جَزَآءُ الْاِحْسَانِ اِلَّاالْاِحْسَانُ – *The reward of good is good*. And the reward of one good being multiplied tenfold is also mentioned. Allah Ta`ala says: مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا. Furthermore, in the month of Ramadhaan, the reward is multiplied 70 fold. Thus, at least I will ‘save you’ from conducting yourself in an insolent manner on 70 occasions and also being saved from the company of the unfortunate!”

Initially, the *muqtadees* stopped practising upon it and when he (*Imaam Sahib*) realised that they were out of his control, he too left it out. This person has now passed away.

Abuse from friends

Q: The conditions in the *Madrasah,* in which this servant teaches, are such that it seems as if they do not wish to employ me any longer.

A: Within a few days, after I had arrived at the Darul Uloom, someone came up to me and said, “The members of the *Shura* (committee) do not want you here.” I replied, “They must say it directly to me or give it to me in writing. Insha-Allah, there wouldn’t be a need for a second vehicle; I will go away with the first vehicle.”

On another occasion, a person told me, “Your two deputy Muftis swear at you in gatherings and speak ill of you.” I replied, “Tell them to continue speaking ill of me and swearing at me. I do not possess

any good deed through which I can attain salvation. Their abusive language towards me and speaking ill of me will become the means of my salvation.”

His arrival was not perceived

Hadhrat Moulana Qari Muhammad Tayyib Sahib رحمة الله عليه was invited to the Darul Iftaa in Deoband. When he arrived, he entered and sat down in such a manner, that his arrival was not perceived. Hadhrat Qari Sahib رحمة الله عليه came to the desk and sat in *tashahhud* position. As soon as I saw him, I immediately stood up. Hadhrat Qari Sahib رحمة الله عليه said, “You will remain seated.” I replied, “Hadhrat! On this occasion, you are not a *mustafti* (questioner), but rather you are a guest and it is the duty of the guest to sit where the host seats him. Therefore, please come and sit in my designated place. And when Hadhrat does come as a *mustafti*, then there is no harm in sitting at the desk.” Qari Muhammad Tayyib Sahib رحمة الله عليه gladly sat in my designated place.

(From this incident, we learn that the guest should sit in the place where the host seats him.)

I asked, “Should I answer?”

Moulana Abdush Shakoor Sahib was an *ustaaz* in Saharanpur and also my *ustaaz*. After *Asr*, he used to take a short stroll out of the *Madrasah*. One day, as I was walking whilst listening to the students reading their scales of Meezaan-us-Sarf, we crossed paths with Moulana.

On seeing me, he said, “O Mufti! You had studied under me. Now see how capable and talented you are. As for the one’s studying under you, see how incapable they are.” I asked, “Should I answer you?” He said, “Yes indeed. Will you answer me from Shaami and Aalamgeeri?”

I replied, "Hadhrat, if I became capable because of your teaching methods, then it is not of your own achievement. If it is your own doing, then make these incapable ones capable, and show me how it's done." Moulana remained silent. When I presented myself at his room thereafter, he said, "You are very incapable, you had insulted me. Hold your ears."

I immediately caught hold of my ears, upon which he said, "No, you are very capable. Enough! Put your hands down." There was informality in his temperament. He was always very cheerful.

I continued making *salaam* to them

I was once seated with Moulana Maseehullah Khan Sahib رحمة الله عليه. At the time of my departure, people began making *musaafahah* without saying *salaam* (whereas *salaam* is the actual *ibaadat* and *musaafahah* is the mere conclusion of *salaam*). Consequently, I made *salaam* to them. Moulana then asked me, "Why are you placing the burden of the reply on these poor people?" I said, "It is not a burden. If they reply to it, it will be praiseworthy otherwise; I have forgiven them from my side." (Allahu Akbar, what a method of practising on the *Hadeeth* and showing compassion to the creation.)

Your statement will be *Tafseer Bir-Ra'y* (self-opinionated)

A doctor approached Hadhrat and said, "I have written a *kitaab* on birth control and it is going to be printed. Could you please have a look at it?"

Hadhrat replied, "Everything you have written is incorrect; from its inception till the end because you have not formally acquired *Deeni* education. You do not have any certification nor have you studied under any *ustaaz*. Thus, your statements regarding the Qur'aan-e-Paak will be *tafseer bir-ra'y*. It is reported in the *Hadeeth* that

whoever makes *tafseer* of the Qur'aan-e-Paak based on his personal opinion, it will be deemed incorrect although it may turn out to be correct. It is similar to a person who despite being unacquainted with the field of medicine, speaks on it."

Birth control contradicts the theme of the Qur'aan as it is adopted due to the fear of poverty, constraints in livelihood etc., whilst Allah Ta`ala says in the Qur'aan-e-Kareem:

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ *(Do not kill your children due to the fear of poverty. We sustain them and you also.)*

"We (Allah Ta`ala) provide sustenance." From this *aayah*, we learn that the responsibility of sustenance is on Him and not on the parents. Hence, adopting such methods due to constraints in livelihood contradicts this *Nass-e-Qat`ee* (categorical Qur'aanic verse)."

If he is not coming, then go to him yourself Mufti Sahib!

When I visited Gangoh, the *Naazim Sahib* (administrator) of Madrasah Ashraful Uloom, had just returned from a long journey, and thus sent a message saying, "I excuse myself from being present in your company though my heart desires to meet you as my knees are paining."

Upon receiving the message, I paid him a visit. After meeting him, I read the following poem:

وہ نہیں آتے تو تو ہی چل مفتی۔اس میں کیا تیری شان جاتی ہے

If he is not coming, then go to him Mufti
Will your honour ever be lost in this?

The *Naazim Sahib* then said, "My intention was to visit you at Hakeem Mahmood Sahib's place since I am sure you will definitely be going there and his residence is nearby."

(From this incident, the perfection of Hadhrat's رحمة الله عليه humility, servitude, annihilation and other attributes becomes apparent.)

I was their arbitrator

The young girls used to come to our house to learn. Simultaneously, I used to attend the *maktab* to learn the Qur'aan Shareef. If they had any dispute amongst themselves, they would refer it to me upon my return from the *maktab.* I was their arbitrator and they used to call me Bhaijee. One particular girl was very sharp-witted and would say, "Bhaijee! Speak the truth and say it in favour of me."

Meeting with Moulana Wasiyyullah Sahib رحمة الله عليه

I met Moulana Wasiyyullah رحمة الله عليه on three occasions. The first time was when he came to Lucknow for some treatment. When I presented myself before him, he brought me close to him and kissed my hand. Later on, he sent me a gift of 100 rupees. I told the messenger that he had bestowed this wealth on me since he had perceived the love of wealth in my heart.

دیتے ہیں بادہ ظرف قدح خوار دیکھ کر

The wine will be poured according to the size of the goblet

Those in whose hearts lies the thirst for *Deen*, they are bestowed with *Deen*.

The second occasion (that I met him) was when he had regained his health and was travelling from Lucknow to Bombay. I went to the station to meet him. On that occasion as well, he gave me a gift of 100 rupees. The third time I met him was in Bombay when I was returning from my journey to the *Haramain*. However, he did not recognise me on this occasion.

Later, when he sent me another gift, I wrote to him stating, "A disrespectful person like me does not know *adab* (etiquette), but I

have this much hope that when there is so much of compassion shown to me here, without me deserving it, it will also be shown to me over there (in the *aakhirah*).”

Returning of interest rupees

A person once sent me interest money with a request, “This is interest money accrued from the bank. Do spend it on the students of *Hadeeth*.” I promptly returned it with a note saying, “Don’t you have any shame that the wealth which you do not consider fit to spend on your own children; you are spending on the students of *Hadeeth*. Don’t you have any surplus wealth from your earnings? Is this the way to show appreciation to the guests of Rasulullah ﷺ?” On seeing my reply, the postman said, “*Ajee*, why are you returning it?” I said, “This is of evil origin. It is interest money!” “*Ajee*,” he continued, “It can be of use to others; it can be of use to me!”

Reprimanding me he said

I used to study in the *maktab* which was near the *Musjid*. Sometimes the *Asaatizah* and students used to sit in the *Musjid*. The *ustaaz* was quite fond of making mango chutney and the students used to add the *masalah* to it. Once I was sitting in the *Musjid* cleaning the *masalah* when the *ustaaz* reprimanded me saying, “You are performing a worldly task in the *Musjid*.” From that day onwards, I learnt that it was incorrect to do any worldly activity in the *Musjid*.

Hadhrat Moulana Qari Siddeeq Sahib Baandwi رحمة الله عليه and Mufti Yahya Sahib رحمة الله عليه had the honour of being Hadhrat’s رحمة الله عليه students

Q: What *kitaab* did Hadhrat Moulana Qari Siddeeq Sahib Baandwi (رحمة الله عليه) study under you?”

A: He studied Noor-ul-Anwaar. His classmate in Noor-ul-Anwaar was Mufti Yahya Sahib (رحمة الله عليه). Mufti Yahya Sahib (رحمة الله عليه) used

to write something in a notebook during the lesson. I later came to know that he was not writing down the lesson, but rather he only wrote the names of the *kitaabs* which reference was made to. At that time there was a lot of enthusiasm to look at *kitaabs* and to give the references of *kitaabs*. I am unable to teach anymore because the students have become more talented."

(*Allahu Akbar*, what humility! The deficiency is that of the students yet he attributes the fault to himself. They do not have the ability of understanding the contents of the *kitaabs* as it ought to be, due to a lack of effort and enthusiasm, but he says that he no longer has the capability of teaching them! On the other hand, we try to place the blame of the consequences of our deficiency and inefficiency on the students.)

ببیں تفاوت راہ از کجا است تا بکجا

What a vast difference between both the paths

Participating in the Muslim Personal Law meeting

When the first Muslim Personal Law meeting took place in Deoband, Hadhrat Muhtamim Sahib had dispatched letters to the authorities of the different *Madaaris*, asking them to send two people from their area to participate in the meeting and that the respective *Madrasah* should cover the travel expenditure.

Thereafter, Muhtamim Sahib رحمة الله عليه consulted us and questioned how were we going to meet the expenses for their meals and other requirements? Was it permissible to utilise the Darul Uloom funds for this purpose? Only if it was permissible, will it be taken from the funding.

I said, "Hadhrat, you wrote to the authorities of the other *Madaaris* asking them to send two of their representatives to participate in the meeting, and that the respective *Madrasahs* should cover the expenses for their travelling. When it is possible for them to use their

funds, then what objection can there be in utilising the Darul Uloom's funds." Upon my hearing my answer, Muhtamim Sahib رحمة الله عليه replied, "You have given me an *ilzaami jawaab* (blunt answer)." I said, "If it is incorrect then refute it."

Subsequently, Muhtamim Sahib رحمة الله عليه set aside a fixed amount from the Darul Uloom fund which was to be spent on the participants of the meeting. All the attendants came with great vigour and enthusiasm. The meeting commenced and each one of them began presenting his paper. Initially, it was said with great emphasis, that our MPL is protected, it is established from the Qur'aan and *Hadeeth* and nobody has the right to adulterate it. However, towards the end of the convention, most of them began to echo the same sentiments that, due to the difficulties which affected both men and women, and on account of the deterioration of social conduct and domestic issues, there was a need to review the submissions and consider implementing possible concessions. This was the gist of it all.
The second meeting was convened in Bombay. One of the participants met me and asked, "Mufti Sahib, are you going to the meeting?" I replied, "I have a difference of opinion in these matters." He said, "Very well! In all probability, the government will definitely be the stumbling block, in the laws that are drawn up, and they will seek to stop it. Hence, why don't we make the laws as lenient as possible from the very onset?"

I said, "Should we gladly accept that which the government wishes to impose upon us, forcefully and oppressively, so that we may claim that no oppression or transgression was meted out against us? Tell me! What was the fault with Sir Sayyid? He also believed in Allah Ta`ala and His Rasul; he also believed in the Qur'aan and accepted Islam. Despite all of this, why were the *Ulama* displeased with him? The reason was this that he opined that, if the Muslims wished to remain in India, the only possible way was to accept whatever the

English had to offer. This is the very same ideology that you people have now adopted."

Hearing my response, he said, "Enough said! I have understood clearly. We should never compromise in these laws." From then onwards, I was never invited to participate in any of the MPL meetings.

Don't make the *mamarr* (passage) a *maqarr* (residence)

A few children were playing on the path in front of a room. Seeing this, a student began reprimanding them. Hadhrat رحمة الله عليه advised him, "Why are you reprimanding them. If you needed to do so then reprimand them in a judicial manner. Tell them this much, 'Don't make the *mamarr* (passage) a *maqarr* (residence).'"

I wrote a quatrain

The inspector in Bilgram, a district of Hardoi, was once travelling with money obtained through bribery. En-route, he was pick-pocketed. One of his men came to me and said, "Please give us a *ta`weez* so that the missing money may be returned." I wrote the following quatrain and gave it to him.

شب عجیب حادثہ در بلگرام رفت یعنی کہ جیب شحنۂ عالی مقام رفت

در آں زماں ٹیلیگرام رفت مال حرام بود بجائے حرام رفت

A strange occurrence transpired at night in Bilgram,
the pocket of the high ranking inspector walked away
at the time of the telegram
Wealth acquired through haraam can only go in a haraam way

I then told him, "Convey my *salaam* to the inspector and tell him that it is a blessing that his pocket was cut and not his stomach. A snake would have come out from there and he was saved from it."

Should *I`tikaaf* be observed with screening or without?

Q: Is it more virtuous to observe *I`tikaaf* using a screening or without?

A: Moulana Yunus Sahib (Shaikh-ul-Hadeeth of Mazaahir-ul-Uloom) had told me to erect a screen, but I did not respond to his request. However, when Hadhrat Shaikh رحمة الله عليه sat in *I`tikaaf* over here, a screen used to be erected for him whilst the rest of the *mu`takifeen* did not use any screen. For as long as Moulana Abdul Lateef Sahib (*Naazim-e-a`la* – administrator of Madrasah Mazaahir-ul-Uloom) lived, he used to have a screen on one end of the Madrasah Qadeem Musjid whilst I used to have a screen on the other end. Prior to that, I used to sit in *I`tikaaf* without using a screen in the *Musjid* of Mahallah Mufti, as I was the only person observing *I`tikaaf*.

Will we also receive?

I stayed in hospital on numerous occasions, but I never ate the meat that was served to the patients. Once whilst in hospital, on the occasion of *Baqrah Eid*, the (non-Muslim) patients asked me, "Will we also receive some meat?" I said, "You will definitely get some." Their intention was to partake of the *Qurbani* meat. Hence, they were also given some to eat. They ate with extreme relish and enjoyment.

Sympathy towards a new Muslim

Q: Some people portray themselves as new Muslims in order to gain sympathy and beg for food. What should be done in such circumstances?

A: Such incidents occur regularly. A person approached me in Kanpur and said, "I am a new Muslim. When my family members learnt of my conversion, they hit me severely and now this bone is paining and my rib is also paining at this spot." A short while later, I got up to make *wudhu*. He followed me and also made *wudhu* as though he knew how to perform it. He then read *Namaaz* in a manner as though he had performed it before as well. It so transpired that the

Tableegh Jamaat Gusht took place on that day. Hence, after *Asr*, I took him along with me and told the *ameer* of the *Jamaat* that he would be staying a few days with him since he was a new Muslim.

The *ameer* looked at him and asked, "Is that so?" He then said, "Are you not the same person who came to us a few months ago claiming to be a new Muslim and that your family members hit you and now this bone is paining and this rib is paining." He replied, "Yes." The *ameer* of the *Jamaat* then said, "Well, he can remain here till tomorrow and join us in our meals. Once we leave tomorrow, we will have no contact with him." He made the matter clear from the beginning. He didn't complicate it in any way. The point is that some people have made this a profession on its own.

Once in Deoband, a Sikh came to me and asked me to convert him. However, I began to engage him in a discussion which is against the principle of converting any person. I should not have engaged with him. Nevertheless, the following conversation ensued,
Mufti Sahib: Why do you want to become a Muslim?
Sikh: Sikhs are thieves. They steal a lot. I don't want to live amongst such people.

Mufti Sahib: First, tell me, does the Sikh religion teach you to steal?
Sikh: The religion does not teach this.

Mufti Sahib: You are reneging from your religion. How will it affect your religion?

He could not answer me. He began saying, "*Ajee*, make me a Muslim."

Mufti Sahib: Tell me the truth.
Sikh: I own a butchery and I have meat which is of slaughtered animals. However, I will not disclose to anyone that I have become a

Muslim. If I ever disclose this, my meat will be stolen. I will suffer a loss and my children will remain hungry.

Mufti Sahib: Even if they steal it, won't the thieves be apprehended?
Sikh: They shave off the centre of the head and below the navel. This is the punishment for theft.

Mufti Sahib: Alas, you have stolen so much that this habit has become entrenched within you to the extent that even after becoming a Muslim you will still steal. A Muslim from within and a Sikh from outside! Islam has no need for such people.

Hence, I did not make him a Muslim. Nevertheless, the *mas'alah* is this, that if a person approaches you with the intention of becoming a Muslim, convert him immediately by making him read the *Kalimah*. Instructing him to go to the *Imaam* of the Jami` Musjid and accept Islam at his hands, or to go to so and so, is a great sin.

The *Imaan* of such a person, who advises this, is at risk because it would mean that he is pleased and happy with him remaining in disbelief for a little while longer. In addition, being pleased with *kufr* (disbelief) is *kufr* in itself. However, this applies to the instance where he comes to accept Islam considering Islam to be the truth and he has no ulterior motives.

Becoming a Muslim for marital convenience

A person came to me and asked me to convert him to Islam. I asked him, "What is your purpose of becoming a Muslim?" His father approached from behind and said, "If you do not make him a Muslim, he will not be able to get married." It then became clear that he was accepting Islam for the sake of a woman. It was not because he accepted Islam to be the truth, but rather it was a result of marital convenience. The woman had wealth, money and jewellery, and it

was for these reasons he wished to marry her. However, she had laid down the condition that he needed to become a Muslim. Hence, his intention was to recite the *Kalimah,* become a Muslim and gain control over her and her wealth. Thereafter, if she did not accept his authority, he would abandon her.

Hadhrat Gangohi رحمة الله عليه

Q: Were you present in the era of Hadhrat Gangohi رحمة الله عليه?

A: I was not born during his era. I was born two years after his demise. Hadhrat Gangohi رحمة الله عليه passed away in Jumaadath-Thaani 1323 A.H. and I was born in Jumaadath-Thaani 1325 A.H. However, I know many incidents regarding him which I have read in books or heard from my seniors.

I remembered the favours of Allah

I was once seated in my room when a man came and said that his daughter has passed away and he did not have sufficient money for the *kafan*. I gave him the amount that was required and he went away.

When I came out of the room I met another person who said that he (the first person) had also asked him for money, to carry out the same task, and he had given it to him. He then asked me, "Didn't you investigate his claim?" I replied, "What was the need to do that? Only that person who is in doubt should investigate. I noticed from his face that he was insincere."
Hence, he then enquired, "Why did you give it to him then?" I said, "Seeing the condition of this person, I recalled the favours of Allah that He has protected me from asking for wealth deceitfully. Thus, I gave it to him in appreciation; lest such a situation of this nature may befall me as well!"

Emulating the elders

Whilst making *musaafahah* with Hadhrat Mufti Sahib رحمة الله عليه someone presented 50 rupees as a gift. After refusing, he accepted it and told those present in the *majlis* (gathering), 'A *Nawab Sahib* came to Hadhrat Gangohi رحمة الله عليه and presented an amount of 100 rupees. Hadhrat accepted it and said, 'Brothers, the *Nawab Sahib* has given me 100 rupees.' In emulation of our elders, I am also announcing that this person has given me 50 rupees."

Anfaas-e-Tayyibah

The Darul Iftaa students came to Hadhrat for a lesson on Al-Ashbaah wan-Nazaa'ir. They sat extremely close to Hadhrat. Hence, Hadhrat Mufti Sahib رحمة الله عليه told them, "I do not have the strength to take benefit from the *Anfaas-e-Tayyibah*." However, they did not understand what was meant by that. Hadhrat then explained, "*Anfaas* is the plural of *nafas* which means breath and *Tayyibah* means excellent. I meant that you people should sit at a slight distance."

I am deprived of an abusive tongue

I was once delivering a lecture at a certain place. A person (from our group) passed me a note stating that when the opposition swears at you, why don't you swear them back? Don't you have a tongue in your mouth?

I said, "Yes brother, I do have a tongue in my mouth. However, the tongue is a favour bestowed by Allah Ta`ala. It deserves to be kept engaged in good works such as *Zikr*, *Tilaawat*, lecturing etc. Using it in an incorrect manner is a means of ingratitude. Therefore, I am deprived of an abusive tongue. Tell me, if a person stocks various types of *attars* and someone asks him, 'But why don't you stock dung as well?' Is this person not a fool? He deserves to be sent to the asylum of Bareli! Understand the use of the tongue in the same perspective."

Necessary requirements for *Hijrah* (migrating)

A person once wrote to Hadhrat رحمة الله عليه stating, "Since Hadhrat will be making *Hijrah* in the not too distant future, I wish to take a year's leave and remain in your company."

In reply Hadhrat wrote, "For *Hijrah*, firmness in *Imaan*, consistency on good deeds and steadfastness on good character is a great capital, and this useless one is bereft of all these traits. Therefore, continue with your *Deeni* work and remain where you are."

Roti made of chenopod album

Once on the *dastarkhan*, *roti* made of chenopod album was present. Hadhrat رحمة الله عليه asked, "What kind of *roti* is this?" Somebody then explained to Hadhrat the origin of the *roti*. Thus, he said, "*Masha Allah*! *Masha Allah*! Excellent! Hadhrat Moulana Abdul Qadir رحمة الله عليه used to eat *roti* made of chenopod album with great relish."

He presented the rupees and he also expressed his appreciation to the receiver

Hadhrat رحمة الله عليه once commenced the recitation of one of Hadhrat Madani's رحمة الله عليه grandson's Meezaan and Nahw Meer (names of two elementary textbooks) and also gifted him with some cash. When the boy accepted the money, Hadhrat said, "*Jazakallah*." Those present in the *majlis* began to laugh. Thus, Hadhrat said, "Hafiz Ibn Hajar رحمة الله عليه has recorded a narration in Fath-ul-Baari with a chain of narration that if someone gives us an invitation and we accept it then it is our *ihsaan* (kindness) upon them and if our invitation is refused then it is his *ihsaan* upon us."

The curse of Allah Ta`ala is on a scorpion

I visited the *mazaar* of a *buzurg* where there were many scorpions. However, we were informed that they do not sting. One of the people present brought a jug wherein he had collected many scorpions. He

took out one from there and placed it on my friend's hand. It very swiftly slipped into his sleeve, but it did not sting him. Fortunately, it did not have a fang. He told me to also put one on my hand since it will not bite me. I said, "No, brother, I will not take it because it did not even spare Nabi ﷺ. On one occasion, a scorpion stung Nabi ﷺ whilst he was in *Namaaz* resulting in a lot of pain. After completing the *Namaaz*, Nabi ﷺ said, 'May the curse of Allah Ta`ala be on the scorpion. It does not leave a person engaged in *Namaaz* nor out of *Namaaz*.'" (Mishkaat Shareef, vol. 2, p. 390)

Unseasonal *I`tikaaf*

I once observed *I`tikaaf* on the occasion of the convention of the committee of the graduates of Darul Uloom Deoband. Hakeem Nannoo Mia Sahib Gangohi, who attended the meeting, came up to meet me and asked, "Why are you observing this unseasonal *I`tikaaf*?" I replied, "Just as your presence here is unseasonal, my *I`tikaaf* is also unseasonal."

He saw me with my head shaved

On seeing this worthless soul's (compiler) head shaved, Hadhrat asked, "Is it a custom here to shave the head?" I replied in the affirmative. Hadhrat then read this poem:

چپت خوردن اگر خواہی سر خود را گھٹول کن

کہ بے تحلیق موئے سر نمی زیبد چٹا چٹ ہا

If you wish to be slapped then shave your head
Because the sound of the slapping does not sound pleasant without shaving off the hair

A few methods of applying *itr*

I have seen a few methods of applying *itr*. One method is to open the *itr* bottle and place a finger on the mouth, then turn the bottle upside down and apply the *itr*. Another method is to apply the *itr* on all five fingers and then rub it onto the clothing. Some people overturn the

bottle, pour the *itr* on their palm, and then apply it onto their clothes. Some people open the bottle and apply the *itr* to their shoulders.

Some even take the bottle and keep it in their pockets. It was the habit of one of my friends to keep the bottle in his pocket. Whenever I offered him some *itr*, I kept the cap by me. When he asked for the cap in order to close it, I would say, "I will replace it myself. You don't need to inconvenience yourself."

His going for *Hajj* is not in our 'Nizaam'

Hadhrat Moulana Qamruddeen Sahib Mazaahiri used to publish the monthly periodical 'Nizaam' in Kanpur. (This newsletter was published under the supervision of Hadhrat.) Every year a list of all the prospective *hajis*, from Kanpur, was published in the 'Nizaam'. Once a person told me that a certain *haji's* name had not appeared in the list, whereas he was also going for *Hajj* that year. I told him that his going is not in our Nizaam[14]. After a few days, this person returned to tell me that the man was indeed going and the arrangements for his travel had already been made. I again told him that his going was not in our Nizaam. Thereafter, he returned for a third time and said that the person had left by plane on a certain date. I once again repeated my statement. When this individual reached Jeddah and en-route to Makkah, he met in an accident and was admitted into a hospital in Jeddah. He remained in hospital until the end of *Hajj* and returned from the hospital to Kanpur.

You people consume *haraam*

Once in Kanpur, a person came up to me and said, "You people consume *haraam*." A student who was present became very angry. I told the student, "Don't say anything." He then asked me, "Didn't you hear what this person said?" I said, "He is not speaking to you, he is speaking to me. Remain silent. This person is correct. We are

[14] Nizaam in Urdu literally means 'system'.

consuming *haraam* because he knows very well the condition of his earnings. (The donor knows how he earned the money that he is contributing.) One individual makes his wife commit *zina* whilst another makes his daughter commit *zina;* and this *haraam* money is donated to the *Madrasah*. Every person knows how he earns his wealth." Hearing this, the person stood up and went away. After a few days, this unfortunate person became insane and stayed at an asylum. This poor person is still alive. However, he has now taken *bay`at* and is in a stable condition.

The practice of daily reciting half a Qur'aan out of Ramadhaan and the entire Qur'aan in Ramadhaan

I asked a student who was doing *Hifz* of the Qur'aan, "How many *paras* do you read daily (to someone)?" He said, "Half a *para*." I told him, "It has been my practice for a long time to daily recite half the Qur'aan in *Namaaz* and the entire Qur'aan daily in Ramadhaan."

In giving a *kitaab* there can also be *takleef* (inconvenience)

A student from Madrasah Ashraf-ul-Uloom, Gangoh came to Hadhrat and enquired whether Hadhrat had a copy of 'Irfaan-e-Mahabbat'. Hadhrat replied in the affirmative. The student then said,
Student: I had hoped that Hadhrat would definitely have one.
Mufti Sahib: Your hope is of no benefit. I did not acquire *ma`rifat* (recognition of Allah Ta`ala) from this *kitaab*. The *kitaab* is higher than my level of understanding.

Mufti Sahib: Where did you eat supper?
Student: I ate with a certain student. (He mentioned the name of the student.)

Mufti Sahib: Did you come to meet him or me?
Student: I came to meet Hadhrat and also to take the *kitaab*.

Mufti Sahib: Then you should have eaten with me. Had you wanted to eat there, you should have requested my permission and I would have permitted you.
Student: I thought that I would be inconveniencing Hadhrat if I had to eat here. Therefore, I ate there.

Mufti Sahib: There can also be inconvenience in giving the *kitaab*. (i.e. Why did you not think about that when asking for the *kitaab*?)

He realised his mistake and asked for forgiveness. Thereafter, Hadhrat asked him, “Do you wish to buy the *kitaab*, receive it as a gift or borrow it?” He replied, “I wish to borrow it.”
Hadhrat then asked, “And when will you return it?” He said that he would return it after a month. Hadhrat then handed over the *kitaab* to him.

Now your statement is complete

A student of Madrasah Shaahi Muraadabad (who was a guest of Hadhrat) sought permission to leave saying, “I want to go.” Hadhrat asked him, “Where do you want to go?” He replied, “I wish to go back to the *Madrasah*.” Hadhrat then said, “Now your statement is complete. One should speak in complete sentences. Without the adverb the sentence was incomplete.”

From these two incidents, consideration and honouring of guests, clear dealings, social etiquettes, and good advice become apparent. Generally, little attention is paid to clear dealings and social etiquettes. Students, Ulama and righteous people are guilty of this. It is as though these aspects are not considered as part of Deen.

The court of Shaitaan is in the market place

(When I was in Kanpur) A doctor used to visit me on Sundays. On one particular Sunday when he visited me, I had before me a *kitaab* entitled “The small Shaitaan in the court of Iblees” which refuted

innovations. The doctor commented, “Is Shaitaan’s court held here?” I said, “No. His court is not here but in the business area. However, occasionally on a Sunday, his courtiers come to me.”

More and less

We once returned from Doctor Amul Matra in Calcutta during one of the Hindu festive days. Hence, idols were placed in many places. I (the compiler) remarked,

Compiler: It is surprising that idols are placed everywhere.

Mufti Sahib: Why did you utter such a general statement?

Compiler: The idols are in abundance, and based on the principle – للأكثر حكم الكل (Majority has the law of entirety) – I uttered this statement.

Mufti Sahib: Count all the houses and all the idols in the city and then divide the houses by two. If the idols are more than half the number of houses, you may then say that they are in abundance.

Compiler: But they are everywhere.

Mufti Sahib: You have uttered the same sentence again. Is there an idol in front of every house? Listen, I will explain the correct meaning to you. You can say that the word أكثر (more) has two meanings. One situation will be when it is used in comparison to أقلّ (fewer) and the other will be when it is compared to عدم (nothing). When it is used in comparison to أقل, it must amount to more than half for the word to be accepted. However, when it is compared to عدم then it can be used for just a few idols.

Mufti Sahib, don’t the jinns trouble you?

Moulana Mu`eenuddeen Sahib, Shaikh-ul-Hadeeth of Madrasah Imdaadiyyah Muraadabad enquired from Hadhrat about reciting a few *amals* (incantations – relating to *ta`weez*). Hadhrat replied, “I do

not know the Science of *amals*.” Moulana then asked, “Hadhrat! But you were very popular in Kanpur.”
Hadhrat replied, “That is correct. Hadhrat Shah Abdul Qadir Sahib Raipuri رحمة الله عليه once asked me, ‘Mufti Sahib, do you give *ta`weez* to people?’ I said, ‘Yes I do give *ta`weez*.’ Thus, Hadhrat then asked, ‘Don’t the *jinns* trouble you?’ I replied, ‘They will trouble those people who subjugate, beat, or burn them. I do not carry out such practices. I only give them words of advice such as: ‘Brother, why are you troubling this person? It is not a good practice. Please go away.’

“Most definitely! I was engaged in *ta`weez* work during my stay in Kanpur – The book was as thick as the first volume of Laami`-ud-Daraari – for two reasons. Firstly, I took an oath from the patients that they would perform all their *Namaaz*. I was not engaged in *Tableegh*; hence, I made *Tableegh* through this work.

“Secondly, had I not done it, Allah Ta`ala alone knows where these people would have turned to. If they had gone to an unknowledgeable person or to some *bid`ati*, they could have got involved into *shirk* etc. and their *Imaan* would have been destroyed. This is why I used to practise *ta`weez* in Kanpur. However, when I came to Deoband, I found a flourishing trade for the *ta`weez* work; *Masha-Allah*. Hence, if anyone now requests for a *ta`weez* in his letter, I reply that I have left my *ta`weez* book behind in Kanpur and this is the truth.

“Hadhrat Shaikh رحمة الله عليه once wrote from Madinah Munawwarah to Hadhrat Moulana In`aam-ul-Hasan Sahib (رحمة الله عليه) (the *ameer* of *Tableegh*) saying, ‘I have stopped Muftijee from practising *ta`weez* work.’ Moulana In`aam-ul-Hasan Sahib (رحمة الله عليه) even showed the letter to me. Amongst the reasons for this was a result of some incidents that had transpired in Nizaamuddeen itself.

"A fire had caught alight under someone's *charpaai* (bed made of a wooden framework and ropes). He asked me regarding the incident and I said, 'You certainly have *jinns* here, but this is not their work. It is a mere coincidence. Since it was cold, a burner was placed under the bed and a piece of rope dangling from the bed caught alight. The *jinns* here do not trouble anyone. They are here to do *khidmat* (service)."

I was later informed that the *ta`weez* book was taken to South Africa.

(On one occasion, Hadhrat رحمة الله عليه mentioned that Mufti Basheer Sahib of South Africa had taken it.) When Moulana As`ad Sahib (رحمة الله عليه) saw it there, on one of his visits, he brought back a photocopy of it.

Masha-Allah everything has been achieved

When Hadhrat Shaikh رحمة الله عليه made *I`tikaaf* in Faisalabad, Pakistan he would enquire from his close associates about their wellbeing and the dreams they had experienced. Hence, they would relate their dreams. He also asked me, "Muftijee, do you have anything to say? Have you seen any dream?" I replied that I had not seen any dream." That was a fact. I had not seen any dream. Hadhrat Shaikh رحمة الله عليه then asked, "What do you perceive?" I replied, "I perceive two things. Firstly, here, I enjoy the same satisfaction and pleasure that I experience in Musjid-e-Nabawi. Secondly, although I have not seen Hadhrat Saharanpuri رحمة الله عليه, I have this feeling that he is present over here at one moment and at another spot in the next and he is advising the people." Hadhrat Shaikh رحمة الله عليه then responded, "Enough, enough! *Masha-Allah*, everything has been achieved."

Wear male clothing

During one of my journeys for Hajj, there were two men who had ponytails and were dressed in female clothing. When it was time to

don the *ihram*, they came up to me and asked, "How will we don the *ihram*?" I asked them, "Why? What is the matter?" One of them indicated to the other that I did not understand; thus he said, "We are eunuchs." I replied, "Since you were born males; you are still males." They agreed with me on this. I continued and said, "The first thing you should do is to shave off your ponytails and change this female clothing for male clothing. Thereafter, you may enquire about the *ihram*." They did as they were told and I then showed them the method of donning the *ihram*.

I did not get stuck anywhere

I do not understand why the *kitaab* 'Mebzee' is incorporated in the syllabus. It is such a simple *kitaab*. What is the need to study it from an *Ustaaz*? When I was enrolled into the *Madrasah*, I studied seventy pages (of this *kitaab*) without the guidance of an *Ustaaz* and I did not even get stuck anywhere. 'Hadiyah Sa`eediyyah' is even easier to understand, but "Shams-e-Baazighah" is difficult to understand on your own.

Hadhrat's رحمة الله عليه *nikaah*

A certain Moulana had performed my *nikaah*. The *mahr* (dowry) was fixed at 500 rupees. This was the *mahr-e-mithl* (customary *mahr*) of the family. The Moulana would not normally attend any *da`wat*. However, my father instructed me to invite him for the *waleemah*. I told him that the Moulana was not in the habit of accepting anyone's invitation. My respected father insisted and said, "Just go and invite him." Hence, I went and invited him. He accepted my invitation and attended the *waleemah*.

Purdah

As a child, I used to frequent the home of Moulana Fakhruddeen Gangohi رحمة الله عليه. On one occasion, after reaching the age of puberty, Moulana sent me to fetch his key from the home. Moulana's

respected wife passed it over to me from inside the house using a pair of tongs so that my gaze may not fall on her hand.

Hadhrat رحمة الله عليه walking to Raipur in the rain and Hadhrat Raipuri's رحمة الله عليه approval

Once, Hadhrat Shaikh رحمة الله عليه went to visit Hadhrat Raipuri رحمة الله عليه early in the morning. I also decided to go and reached as far as Bahat before it began raining heavily. I walked the remaining way to Raipur, which was six miles away. I reached there, drenched in rain, whilst Hadhrat's *majlis* was in progress. Upon seeing me, Hadhrat Shaikh رحمة الله عليه instantly said, "*Jazakallah.*" When Hadhrat Raipuri رحمة الله عليه saw me he also said, "*Musaafahah* will take place later. Sit down." He then served me a cup of tea. Thereafter, he asked, "How did you come from Bahat?" I replied, "I came on foot." He commented, "My heart is pleased. Had you walked from Saharanpur I would have been more pleased." Hadhrat had a unique temperament.

King, show me your true self

Once, I met a blind Hindu who was quite talkative. I remained silent but my companion said to him, "You don't have eyes." He replied, "I don't have two physical eyes, but I have two spiritual eyes granted to me by my *guru* (Hindu spiritual leader)." When questioned about his *guru*, he took someone's name and said that was his *guru*.

He then addressed me and said, "O king, display your true colours." I replied, "What can I show you? If a bird is captured from an orchard and locked in a cage and thereafter is asked to show how well it flies, will it be able to do so?" He said, "Enough. I have understood." In other words, the *rooh* (soul) has been entrapped in the cage of the body.

These are the trinity

Once, Molwi Faiz Ali Sahib of London had phoned me to discuss a certain matter. During the conversation, he told me, “My younger brother, Sayyidul Azkiyaa Sahib came first.” I said, “We heard that you came first (into the world).” Thus, he laughed and said, “I arrived first in this world, but Sayyidul Azkiyaa arrived first in London.” I remarked, “London is also part of this world. Since you came first in the world, did you not come first in part of it as well?” Anyway, I then told him, “The three of you (Molwi Faiz Ali, Sayyidul Azkiyaa Sahib and Khalid Mahmood Sahib) are the trinity and thus are sufficient for the entire England.” He responded by saying, “When I used to see Hadhrat Madani رحمة الله عليه, Hadhrat Raipuri رحمة الله عليه and Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه, together in Deoband, I used to say, ‘These three are the trinity.’”

Why are you quoting my vain talk?

The month of Ramadhaan 1407 A.H. was spent in Chatta Musjid, Darul Uloom Deoband. After the Taraaweeh and Witr Salaahs had completed, Mufti Abul Qaasim Sahib Banarasi wanted to read from Hadhrat’s mawaa`iz (transcripts of discourses) which Hadhrat had delivered during the I`tikaaf of the previous Ramadhaan (1406 A.H.), in Madrasah Taleemuddeen, Dabhel, Gujarat.

Hadhrat رحمة الله عليه prevented him saying, “Read a *kitaab* written by a *buzurg* (pious person). Why are you quoting my vain talk?”

Thereafter, Hadhrat himself chose “Makaatib-e-Raasheediyah” and gave it to Mufti Abul Qaasim Sahib, instructing him to read from it the correspondence between Hadhrat Gangohi رحمة الله عليه and his *Khaleefah*, Moulana Siddeeq Ahmad Sahib. The correspondence discussed the subjects of *tawaadhu`* and humility. Hence, as per Hadhrat’s instructions, those letters were read out aloud.

The *Khutbah* and *Qiraat* should conform to the occasion

Once, I was asked to conduct the *Jumu`ah* programme in a certain place when it began to rain. Hence, I delivered a very short *Khutbah* and then recited the last two *Quls* in *namaaz*. This resulted in some people missing the *Salaah*. They told me, “You delivered such a short *Khutbah* and you performed such a short *namaaz* that we missed our *Jumu`ah*.” I replied, “Should I have lengthened the *Khutbah* and *namaaz* for your sake and let the others get wet in the rain?” The *Khutbah* and *qiraat* should conform to the occasion.

An explanation regarding a poem in reference to Jawaharlal Nehru

Once, there was a poetry contest. I was in my room, but the voices of the contestants filtered through. One poet recited the following poem:

کشتیٔ ہندوستاں کے ناخدا پائندہ باد

اے جواہر لال نہرو تا قیامت زندہ باد

Long live the skipper of the ship Hindustan
May Jawaharlal Nehru live till Qiyaamah

The students who were seated with me commented, “This person has made *du`aa* for a disbeliever.” I said, “This is not a *du`aa*, but a curse! The ‘*du`aa’* has been made for him to live until *Qiyaamah*. It appears in the *Hadeeth* that all the believers will be raised before *Qiyaamah*. No righteous person will remain on the face of the earth. Only when the sinful and evil people remain, will *Qiyaamah* commence.

A layman’s objection against وَلَا الضَّآلِّيْنَ

After leading the *Esha Salaah* at a certain *Musjid*, someone stood up and shouted after the *Salaah*, “The *Namaaz* is not valid because he (referring to Hadhrat) read ‘*Walaj Jwaalleen’*. Therefore, I am

repeating my *Namaaz*." Saying this he started his *Namaaz* again. I went and sat near him to find out what was the mistake that invalidated the *Salaah.* When he completed his *Namaaz* I asked him, "What was the error? Was the letter ض – *dhaad* not pronounced from its *makhraj* (place of articulation), which is from the side of the tongue using the upper molars and premolars? Was its quality of *tafkheem* (full mouth) omitted? Were the qualities of *isti`laa* and *itbaaq* compromised?" He replied, "I am not so highly educated." Thus, I said, "You have only learnt that the *Namaaz* is invalid! Very well, I will repeat the recitation." I re-recited *Surah Faatihah* to him and he said; "Now you have read it correctly." When he emerged from the *Musjid*, the nearby shopkeepers who had heard the noise enquired, "What was all the commotion about?" He remarked, "I caught out his '*Walaj Jwaalleen*.' When he re-recited it, he read it correctly."

One meal a day in Kanpur

During my stay in Kanpur, I used to eat just one meal a day which comprised of four *rotis*, and I used to also have guests visiting me. If there was one guest, then each of us would eat two *rotis*. If three or four guests had arrived, then each one would have one *roti*. However, I still completed my tasks and did not allow any shortfall to come about in my work.

A Hindu left dumbfounded

Pakistan was divided into two; one was East Pakistan and the other West Pakistan. A war broke out between the two and East Pakistan was defeated. One hundred thousand people were captured and a cache of arms and equipment were seized. A friend of mine declared, "This is the first step to Pakistan's progress." When East Pakistan was dissolved, a Hindu told me, "Molwi Sahib, East Pakistan has become Bangladesh and is under Indian rule." I replied, "Well, now we are in the majority. So you must be careful." Hearing this, the Hindu was left dumbstruck.

A visit to Hadhrat Moulana Ubaidullah Sahib رحمة الله عليه

When Hadhrat went to Nizaamuddeen, he visited Hadhrat Moulana Ubaidullah Sahib رحمة الله عليه who had taken ill. When he complained of being unable to sleep at night, Hadhrat recited the following poem of Hadhrat Madani رحمة الله عليه:

کسی کی شب وصل ہنستے کٹے ہے---کسی کی شب ہجر روتے کٹے ہے
ہماری یہ شب کیسی شب ہے الٰہی---نہ روتے کٹے ہے نہ ہنستے کٹے ہے

Someone's night of closeness passes in laughter
Someone's night of abandonment passes in crying
O Allah, what kind of a night is this of ours that is passing,
Neither does it pass in crying nor in laughter

If you want to see Hadhrat Maseeh عليه السلام, then look at him!

Many people came to receive me when I visited South Africa. On seeing this, an officer remarked, "You have a powerful attraction within you." He then asked, "Did all these people come to fetch you?" Someone replied in the affirmative. Thus he said, "If you want to see Hadhrat Maseeh عليه السلام, then look at him." (i.e. to Hadhrat رحمة الله عليه)

Teaching Bukhaari Shareef in Darul Uloom Deoband

The year Moulana Shareef Hasan Sahib رحمة الله عليه passed away, Hadhrat Muhtamim Sahib رحمة الله عليه (Qari Muhammad Tayyib Sahib) came to the Darul Iftaa and said, "There is something I need to talk to you about." I said, "I am all ears." He then said, "I have come to place a burden on you hoping for your forgiveness." (This was in respect to teaching Bukhaari Shareef.)

The pond of Mina

There is a pond in Mina wherein *hajis* suffering from a heat stroke are dipped into. (Nowadays, the tents and rooms are air-conditioned. Allah Ta`ala knows best whether the pond still exists.) This pond is filled with ice. There was a Moulana by the name of Abdus Subhaan Sahib in Saharanpur. When I came from Kanpur to Saharanpur, in Sha`baan during the holidays, he said to me, "Mufti Sahib! I am going for *Hajj* this year. I don't have a ticket, a passport or a visa, but I am definitely going for *Hajj*." I told him, "I have one request. Don't return from there." Thereafter, he went for *Hajj* and suffered from a heat stroke in Mina. When he was put in the pond, he became absolutely cold just as fire becomes cold when water is poured over it. The poor Moulana then passed away.